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ART. I.—STANLEY'S LECTURES AND THE ORIENTAL CHURCHES.

Lectures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. From the Second London Edition, revised. New York: Charles Scribner. 1862. 8vo. pp. 551.

WE propose now to fulfill the promise, made in our last Number, to examine, with minute care, the first Lecture in this interesting Volume; the only Lecture of the Twelve which is, strictly and exclusively, upon the Eastern Church. It, also, bears, more directly than any other, upon the present state of the Oriental Communions; and, therefore, has a peculiar interest for us, in this auspicious hour of re-awakened attention to their character, their condition and the long-neglected ties which bind us to them. We will endeavor so to order our review that, while keeping constantly in sight the work of Stanley, we may contribute something to the formation of a

definite and correct idea of the Bodies, with which we may soon be called to enter into direct and momentous communication. This is our first want. We shall not be able to supply it in a single Article ; if, indeed, so difficult a task is at all within our power. But, we will strive to make clear the points which we touch.

We will follow the same order with the Author. The title of the Lecture, "The Eastern Church," is to be understood, here, as throughout the Volume, not as applied to the Greek, or "Orthodox," Church alone, which claims it, and to which it is generally conceded, but, also, to the various other Communions, existing in the East, which are commonly embraced, with the Greek, under the broad name, "The Oriental Churches." In the Author's nomenclature, as the Christian Church comprises every thing that is Christian, though much of it may be thoroughly sectarian, so the "Eastern Church" includes the whole of Oriental Christianity, though large portions may be schismatic, and even heretical. We will confine ourselves to the more common and, as we must think, juster mode of expression: the "Eastern (or Oriental) Church" for the Greek, which calls herself the "Orthodox Eastern Church ;" giving to each of those separated from her, its National or Theological title, Armenian, Nestorian, Coptic, &c.; to the Roman schismatics, the name "Papal ;" distinguishing each body of them by their National affix, *e. g.*, Papal Syrians, Papal Armenians ; and to all collectively, the name, "The Eastern, (or Oriental,) Churches."

Our Author notices, as existing in "all these Churches," "a tripartite division," which he thus specifies : "1. The National or so called heretical Church of each country. 2. The orthodox branch of each Church, in communion with the See of Constantinople. 3. The "United" or "Catholic" branch, consisting of converts to the Roman Catholic Church." But, in fact, this threefold division does not exist, in a single instance. The Greek Nation is divided into Orthodox and Papal Greeks, the latter being a small and insignificant sect. The Armenians are all of the Armenian Church, with the exception of some fifty thousand Papal Armenians. The Syrians (Jacobites) are

all of the National Church, excepting a small body of Papal seceders. The Chaldeans are Nestorian and Papal. The Copts, probably, are all of one Church. Thus we find, generally, a twofold, but never a threefold, division.

The Author states the number of Eastern Christians, including the Russians, as one hundred millions. This is too high. Seventy-five millions are a large estimate; of which the Greek Church embraces about sixty-eight millions; the Armenian, (estimated by Professor Stanley, following Haxthausen, at "more than eight millions,") three millions; and, four millions are a most liberal allowance for the rest, Chaldeans, Georgians, Syrians, Copts, Maronites and Abyssinians. The Papal seceders from all the Oriental Churches, including the Maronites, may be reckoned at two hundred thousand; and, of late years, Schism has added to itself a few thousand nominal Protestants, chiefly from the Armenian Church. We give these figures as the result of long and careful inquiry. The increase of the Oriental Christians (excluding Russia) is small.

Professor Stanley divides this mass into three parts, or groups; the first, styled the "National or Heretical Churches of the far East," consisting of the Chaldeans, the Armenians, the Syrians, (including Jacobites and Maronites,) the Copts, the Abyssinians and the Georgians; the second, called the "Greek Church," embracing the Christians of that name in Greece, and in Turkey, South of Constantinople; the third, named the "Northern Tribes," composed of the Bulgarians, Servians, Wallachians, Moldavians and Russians. This fondness for confounding Nations with Churches leads to great confusion. In a History of the Church, a Kingdom which is not of this world, *Ecclesiastical* divisions should, mainly, rule. In Him, Who is her Head, and Whose Body she is, "there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Seythian, bond nor free." We are studying Church History; not Geography or Ethnography; and, distinctions based upon National lines serve only to confuse our knowledge in the very subject of our study. Here, for example, we have, mixed up, in the first group, Orthodox, (the Georgians,) Monophysites, (the Armenians, Jacobites, Copts and Abyssinians,) Nes-

torians, (the Chaldeans,) and Papists, (the Maronites.) In the second, we have, under the head of the "Greek Church," only those who are Greek in Nation, separated from their brethren of the same Communion, though of a different race, in the Northern Provinces of Turkey, and in Russia. While, in the third, we have the other fragment of that same Church, set apart ecclesiastically, because it is, chiefly, Slavonic in nationality. The mental result of the whole is, that one has a hodge-podge of Churches and Nations, which no effort of memory is able to retain, and no law of religion can justify.

We propose a different classification. The Oriental Churches may be divided into four Communions; the Orthodox, or Catholic; the Monophysite; the Nestorian; and the Papal. They cannot be exactly defined by National boundaries. The first comprises most of the Greeks proper, the greater part of the Russians, Wallachians, Moldavians, Servians and Bulgarians, a few Hungarians, the Georgians generally, and a small portion of Syrians and Egyptians. The second includes the Armenians generally, a fraction of the Syrian race, the Copts and the Abyssinians. The third embraces a part of the Chaldeans. The fourth is made up of converts from almost every Nation in the East, Greek, Armenian, Syrian, Chaldean, Russian, with smaller contributions from the others. We give this statement, not merely because it is of value in itself, but to show, also, the futility of the attempt to classify Churches by Nations. The Church, and the Sects, gather of every kind.

But, there is a farther Ecclesiastical division, which is, also, important. Most of these four Churches include, each, several distinct Bodies. Thus, the Catholic embraces the Church of Constantinople, the Church of Antioch, the Church of Jerusalem, the Church of Alexandria, each presided over by a Patriarch, the Church of Greece, ruled by a Synod, the Church of Servia, autocephalic, and the Church of Russia, also governed by a Synod. The Monophysite Communion consists of the Armenian, the Syrian, (Jacobite,) the Coptic and the Abyssinian Churches; the first three, each, under a Patriarch, the fourth under a Metropolitan. The Nestorian, formerly two under two Patriarchs, is now, by the submission of one of the Churches to

Rome, a single Church, under a Patriarch, whose official name is *Mar Shimon*, (Lord Simon,) as the other's, before the secession, was *Mar Elia*, (Lord Elias.) The Papal Communion has five Churches; the Armenian Papal, the Greek Papal, the Syrian Papal, the Chaldean Papal, and the Maronite. Each is under a distinct government; but, all are subject to the Pope, who appoints the Patriarchs.

The *Latin* Church we do not reckon, as it is not composed of Orientals, but of Europeans, (say 50,000,) resident in the East. It has a separate hierarchy; and, its language and ritual are those of the Church of Rome. The consequence is, that there are, sometimes, two or more Bishops, subject to the Pope, residing, and, exercising jurisdiction in, the same city; as, for example, the Latin (European) Bishop and Armenian Papal Bishop, in Constantinople. The necessity for this arrangement has arisen from the peculiar relations of the Eastern Papal Sects to the See of Rome; and, those relations have sprung out of the peculiar method of their conversion. The Oriental Papists, generally, were not added as individuals, but in communities, to the Church of Rome. Thus, for instance, a body of Armenians became Papal. They acknowledged the Pope, and adopted the "filioque" in the Creed; for, this is about the amount of an Oriental conversion to Romanism, at the beginning. Their Orders were recognized. Men who had been consecrated Bishops in heresy and Schism, remained Bishops still. Priests were allowed to retain their wives. The Armenian Worship, with its Ritual, its Order, its Hagiology, its language, all differing, largely, from the Latin Church, was preserved, and exclusively used in their Congregations. This is a stretch of liberalism which Rome does not adopt elsewhere; which, certainly, she does not practise towards *us*. But, Orientals, attached, as they are, to old usages, jealous for prescription, most reverent holders of tradition, are not, otherwise, to be won. *Adet dêl*, (it is not custom,) is the final argument of an Eastern. Let us say, however, for the consistency of Rome, that, the conversion once effected, there begins a worrying process, carefully and gradually pressed by the Latin missionaries, of breaking up this old attachment, and introducing the Latin

Rite ; and, the process may, in the end, prove effectual ; although the idea of such submission is often treated by Oriental Papists with extreme indignation.

It may be a matter of wonder how, with their strong attachment to ancient usage, Orientals ever learn to acknowledge the Pope. The Greek Papal Schism is the oldest. It originated in Syria, we believe, at the time of the Crusades ; and, so far as we can trace its history, it was propagated *vi et armis*. In the Greek Islands, it sprung up later, under the overshadowing power of the Venetian Republic, when that haughty State ruled the Adriatic and the Archipelago. But, it has never grown. It is still a puny infant. It will never be a man. There is no harder achievement than to convert a Greek to Romanism. Western Protestantism is tame and jejune in its expression, when compared with the honest scorn and contempt with which a true son of the Orthodox Eastern Church rejects the claims of the Papacy. Let us illustrate the feeling. Some years ago, the Pope sent a Legate to Constantinople. The Ambassadors of the Latin Powers, France, Austria, Spain, Sardinia, Bavaria, persuaded the Sultan, that, by showing him distinguished honor, he would win the good-will of most of the monarchs and nations of Europe. Consequently, his reception was magnificent, in the extreme. Among other acts of courtesy, the Sultan requested the Greek Patriarch to visit the Legate. He absolutely refused ; whereupon he was called to the Porte, and reprimanded for showing disrespect to the guest of the Sultan. The Patriarch replied, " This is, with me, no matter of politics. He is an Ecclesiastic, sent on an Ecclesiastical embassy. I must treat him as the rules of my religion prescribe. He is the servant and messenger of my equal, the Bishop of Rome. It is his duty to come to *me*." And, the Legate was compelled to go to the Patriarch, where he received precisely the attention due to the messenger of a brother Bishop, and no more. This was so little satisfactory to the Legate, that he complained of it to the Porte, and the Patriarch received, in silence, another reprimand. The excitable Greeks began to learn the story. It flew from mouth to mouth among the two hundred thousand " Orthodox " of Constantinople.

"Our Patriarch insulted, our religion abased before the Pope ! It is not to be endured." The excitement rose to a frenzy. Threats swarmed on every side ; when the Patriarch hastily sent word to the Sultan, that he would not be responsible for the conduct of his people, if that man continued longer in the city. The Sultan was alarmed. A private intimation was conveyed to the Legate, that he was in danger ; and he retired, within forty-eight hours, stealing out of Constantinople so quietly that his departure afforded a ludicrous contrast to the almost regal style in which he had entered.

The other Papal Sects in the East have arisen, chiefly, from two causes ; first, the desire to secure European protection, (which the native Papists have from France,) against the civil oppression and degradation inflicted by the Mohammedan rule ; and, secondly, the combined intrigues of Latin Consuls and Missionaries, which, in some instances, have turned Oriental communities into Papists before they knew it ; as, in the case of the Chaldeans of Mesopotamia, whose Patriarch, Mar Elia, was induced, by a sagacious mixture of bribes and threats, to acknowledge a very qualified supremacy of the Pope, which amounted to hardly more, in the beginning, than the receiving of a powerful patron for himself ; and, instantly, his Church was claimed and declared to be *Papal*.

We have digressed somewhat from the intended scope of our review, for the purpose of bringing into notice a mighty agency which is working among the Oriental Christians, to which our Author does not allude, but which, at this moment, far exceeds, in skill, in vigor, and, we are sorry to add, in success, every other, (excepting the Russian influence,) which is acting upon the destiny of those ancient Communions.

We will add, here, a few notes on the several Churches of the East, as Professor Stanley brings them successively into view, some by way of increase to his own valuable stock of information, and others by way of correction of certain errors in his statements.

I. The "*Chaldean Christians*," as the Nestorians are rightly called by our Author, (page 91,) are the Christians of Kurdistan and a portion of the Christians of Mesopotamia. They

occupy the Eastern border of Turkey, partly in the mountains of the ancient Carduchi, partly in the extensive plain to the South. Dr. Grant, lately of the Mission of the American (Congregational) Board, a noble man, full of grand and generous sympathies, thought them descendants of the lost tribes of Israel. Many of our readers will remember the interesting argument, in which, some twenty years ago, he defended this singular theory. The conception was the offspring of the religious enthusiasm which made him a Missionary, and was elaborated, in his search for evidence, with the practical skill which made him a good physician. But, the idea is a visionary one. His proofs show, only, that the Chaldean Christians are *Oriental*s, as were the Jews ; and, that they have retained a few of those Judaizing notions which prevailed in the Church of the first Century, and, chiefly, in the Easternmost section of it. They are the descendants of the original inhabitants of the country which they occupy. Professor Stanley confines them to Kurdistan. They are found, as we have said, both in Kurdistan and Mesopotamia ; and, the two portions may be of different races. Altogether, they cannot number more than one hundred and fifty thousand souls. They were, from A. D. 1551 until about one hundred years ago, two distinct Churches, but of one Communion. The Southernmost, that of Mesopotamia, which Professor Stanley does not notice, was, at that period, converted to Popery, in the manner that we have described. It was the Patriarch of *this* Church, who bore the magnificent title of "Patriarch of Babylon." (Page 92.) Mar Shimon, of the Northern Church, is of humbler pretensions. Of course, the Southern body is no longer Nestorian, since it is in communion with Rome ; and, it is difficult to discover any trace of Nestorianism in the people of Mar Shimon. The explorer among them, will meet with no stronger defense of Nestorius, than that the Council of Ephesus made a mistake in attributing to him a heresy which he did not hold,—a defense which, itself, implies a repudiation of the heresy. Indeed, their faith, so far as modern investigation can discover it, is pure and primitive ; while their worship is singularly free from the taint of later corruptions. Probably, there is not in the world a Church,

which, in its Ritual, comes so near to the model of the fourth Century as does that of the Chaldeans. We might study it, therefore, to the highest advantage. Unchanged, in the midst of a mountainous region, (we speak of the Northern Chaldeans,) free from extraneous influences, too simple and too unlearned to engender novelties among themselves, they present nearly the same form and order of worship, which descended from their fathers, of the time of the great Council of Nice.

The line of History of the Chaldean Church, which Stanley does not trace, may be given in a few words. It is the old Church of Seleucia and Ctesiphon, which was under a Primate, or Catholicos, and subject, through him, to the Patriarch of Antioch. Its independence, dates from about the middle of the fifth Century, when the Catholicos gave in his adherence to the Nestorian party. From that time, it was the Nestorian Church, so famous in Mediæval history, for its Missions in Tartary, China and India. In 1551, on a quarrel with regard to the succession, two lines were created, one of which, the dissenting line, removed its See to Oroomiah, in Persia. The Patriarch of this line, is now the head of the Nestorians of Persia and Kurdistan, the only body of Chaldeans to which Stanley alludes. But, the regular line in Mesopotamia was preserved, and continues to the present day ; all the Catholici, since the separation in 1551, having borne the official title of *Mar Elia*. It was this Church, the ancient Church of Seleucia, which was subjected to the Pope, about one hundred years ago. The Catholicos of Seleucia and Ctesiphon, the great Church of the remote East, once subject to the Patriarch of Antioch, is now, therefore, after thirteen hundred years of Schism from the Greek and Latin Churches, subject to the Patriarch of Rome ; and thus, refusing allegiance to his lawful Head, the Orthodox Patriarch of Antioch is in Schism still.*

II. The *Armenians* are, in some respects, the most interest-

* The reader may find the Episcopal succession of Seleucia and Ctesiphon, in the Report of a special Committee, made to the Board of Missions, in 1838. The whole Report is a treasure of Ecclesiastical learning, for which we are indebted to the precise and patient toil of that eminent scholar, Dr. Samuel Farmer Jarvis. It ought now to be unearthed, and brought again to the notice of the Church.

ing people in the East. Less clannish than the Greeks, their population is diffused throughout Turkey ; and, they are found, in considerable numbers, in Egypt, Persia and Hindostan. They are numerous in Russia, and some other parts of Europe. They have a Bishop in Calcutta. The Head of their Church is the Catholicos of Etchmiadzin, in the ancient Armenia ; not a "city," as Stanley would have it, but a Monastery merely ; the name, (Etchmiadzin, not "Etchmiazin,") being that of the Church within its walls, signifying, *The Only Begotten descended*. There are two other Catholicos in the Armenian Church ; the Catholicos of Sis, in Lower Armenia, (Cilicia,) and the Catholicos of Akhtamar, a picturesque island in the Lake of Van. Sis was the ancient seat of the Armenian Catholicos ; and, it was not till the middle of the 15th Century, that a second seat was established, at Etchmiadzin, in Armenia proper. At first, it grew out of a quarrel ; the great body of the Armenians desiring to have their chief Ecclesiastic resident in their own country. The strife was finally settled, two Centuries later, by a Concordat, which restored full communion between the rival Sees, and gave the superior place to the younger. Their present relation is not unlike that of the Archbishopric of Canterbury, and the Archbishopric of York ; separate Provinces, but in full communion ; of equal order ecclesiastically, but the one superior, in rank and dignity, to the other.* The Catholicos of Akhtamar is, simply, an honorary title. The holder of it has, actually, only the power of a Bishop, and, as it happens, of a very small Diocese. The title was assumed, in Schism, 750 years ago ; and ought to have been abolished when the Schism was quelled, two hundred years later ; but, its empty honor still continues.

There are one or two points, not noted by our Author, pertaining to the government of the Armenian Church, which are, really,

* While writing this Article, we hear, from an intelligent friend, a Christian of Constantinople, now in this country, that intrigues are in progress, for the purpose of restoring to the Catholicos of Sis, the supreme rule in the Armenian Church. We are not informed of the motive or the agents in this enterprise ; but, we presume, from certain facts within our knowledge, that it is an effort of the Papal party, under the patronage of France, with a view to checkmating Russian influence, exercised through the Catholicos of Etchmiadzin.

of prime significance, in contemplating its fortunes and its destiny. The conquests of Russia have brought the See of Etchmiadzin within the dominions, and under the powerful control, of the great Emperor of the North. The consequence is, that Russian influence is felt, not only in the election of the Catholicos, but in his government, after investiture. He must be, if not formally the nominee, at least approved by the Emperor. At the last election, a high officer of State attended on the part of his Majesty, and, without pretense to any arbitrary interference, exercised, by advice, all the influence of a *conseil d' élire*.^{*} The effect is good. It is propitious. It looks to the restoration of unity. For, Russia, almost alone of all the Kingdoms of the earth, acts, in her operations upon the Church, on pure ecclesiastical principles. The separation of the Armenian from the Greek Church, is groundless and unreasonable. At first an accident and a mistake, it has, now, only the force of an old habit; and, we cannot but bid God-speed to those efforts of the Emperor which seek for the healing of a Schism, so incongruous, and so absurd. The Armenian Church feels the influence through all her borders. Russia, half Oriental herself, alone knows how to deal with the Oriental mind: and, were it not for the jealousies which cling around that *umbra nominis*, the *balance of power* in Europe, that phantom which makes the thrones of Kings to tremble, she would speedily become what her position, her knowledge, her skill, and the marked power of Religion in her Councils, entitle her to be, the Regenerator of the East.

It is a serious question, whether, in any efforts of the Ameri-

* Many of our readers will remember the events at Constantinople, some sixteen years ago, when the American Congregational Missionaries commenced a Schism in the Armenian Church. They will remember, that our own Mission, at the time, took ground with the Armenian Patriarch, Matthew, entered into intimate relations with him, and fought his battles, both in this country and in England. Those who have preserved the Church Papers of those days, can refer to the Letter from him, which was translated and published under the auspices of our Mission. That same Matthew is now Catholicos of the Armenian Church, at Etchmiadzin. No Prelate in the East approaches him, in knowledge of the Anglican Branches of the Church of Christ. No Oriental Ecclesiastic bears to them so warm a love and gratitude. To our Missionary Bishop of that day, he was as a brother.

can Church looking towards intercommunion, we should allow a formal coöperation with any European Church, however closely united with us, in history, in Faith and in Worship. Once said to us an eminent Russian functionary, (and he spoke at the moment, in behalf of his Master, and in reply to a communication which we had laid at the foot of the Throne,) "With *you*, we can talk undisguisedly and frankly; for, we know, that, in America, your Church has no connection with the State. We see, at once, that, in your advances to us, you can be occupied only with the interests of Religion. But, it is not so in England. And, therefore, however disposed we are to meet, with cordiality, all fraternal communications, we cannot look upon any movement of the English Church, without thinking, also, of *politics*. Her civil relations make it a necessity for us." Moreover, that sad and inexcusable war of the Crimea, so fruitless of good, so almost universally, now, acknowledged to have been a blunder,* has wrought out consequences, which place the Church of England at a great disadvantage, in approaching, with words of friendship, any portion of the Oriental Orthodox Church. We say this, with the deepest sorrow and regret. We would it were otherwise. We desire the closest communion and coöperation with our Mother Church, the dear old Church of England, in every plan and labor of love. Especially do we desire it, in all efforts for the revival of the long lost union of the various Branches of the One Catholic and Apostolic Church. But, it were unwise and hurtful to ignore the real facts of the situation. It were an abandonment of our position of vantage, to leave the favored ground we occupy, of civil independence, to seek alliances which would involve our enterprise in the schemes and stratagems of European Diplomacy. We do not object to taking counsel to-

* If any one entertains a doubt on this point, let him read Kinglake's new work, *The Invasion of the Crimea*. It is, as is natural, English all over; portions of it ludicrously so. But, no one needs clearer proof than it offers, that the war was a "blunder;" that it was, substantially, a war of Mohammedanism against Christianity; that the Turks, universally, so understood it; that it was preached, in that character, throughout the land; and, that England was inveigled into it, by Louis Napoleon, for his own selfish purposes.

gether, in the inception of the work ; only, to *formal coöperation*, when the time shall come for action.

Another point of ruling importance in the present state of the Armenian Church, is the anomaly of its Patriarchates of Constantinople and Jerusalem, especially the former. Without authority from the Church, not created, nor recognized, by her, it yet rules her, throughout the Ottoman dominions ; it is her chief seat of power. Etchmiadzin and Sis may, alone, have Archiepiscopal rank ; they, alone, may be entitled to ordain Bishops, and consecrate the *meiron* ; they may be, as they are, the *spiritual* heads, and the Church may know no other ; but, at the same time, the Patriarch of Constantinople, or, rather, the Patriarch *at* Constantinople, governs the Church, in her ordinary administration, with a supreme hand. Whence has arisen this anomaly ? When Mohammed Second conquered Constantinople, A. D. 1453, he brought in, from Asia, a large body of Armenians ; and, transferring the Bishop of Broosa, the earlier seat of Turkish dominion, to the new Capital, he made him Patriarch of the Armenian Nation. This is his proper title, Patriarch of the Armenian *Nation*, not of the Armenian *Church* : they are not, though Professor Stanley may not see the difference, the same thing. The design of the Sultan was, simply, to have a responsible head of this great body of his new subjects, resident in the Imperial City. He could not bring the Catholicos thither ; for, he was not under his sway ; and, he had no particular desire to observe the laws and customs of the Christian Church. He saw, that the Greeks had a head, in their Patriarch ; he wished for the same convenience, for the Armenians. Hence, the Patriarch is the *vekîl*, or Chancellor, of the Sultan, so far as pertains to the Armenian people subject to the Porte. He has no authority beyond ; while the Catholicos is recognized as the spiritual chief of the whole Armenian Church, scattered throughout the world. But within the limits of Turkey, the Patriarch has, and exercises, enormous power. The representative of the Throne, he is chief in dignity and influence ; and, whatever he chooses to do, even in matters purely Ecclesiastical, no one but his Mohammedan Master can stay his hand. Hence, he interferes in all the details

of Church government, with supreme authority. The laws of his Church will not permit him to consecrate a Bishop ; but, if a Bishop is, for any reason, obnoxious to him, he can easily remove him from his See, and he can say who shall be his successor. Elected in a not very formal assembly of laymen, the chief men of Constantinople, he receives his investiture from the Sultan ; who, also, deposes him at will, and, generally, does so, when the laymen who chose him become weary of him, or if he give offense to the Porte. Simply a Bishop, Armenian Bishop at Constantinople, he, by a word, alters the bounds of Dioceses, changes the occupants of Sees, receives from all of them, for the Royal Treasury, an annual tribute, transmits all orders from the Throne, intercedes with the Imperial Power in behalf of his people, is courted as holding the chief seat of authority, sends instructions, purely Ecclesiastical, if he choose to do so, to Bishops who have no subjection to him by any law of the Church, and, in fine, rules, both in things civil and things religious, with the independent sway of one, who has no superior between him and the successor of the Caliphs, whose Vicar he is.* The Patriarchate of *Jerusalem* was founded, early in the 14th Century, by the Sultan of Egypt, in much the same way, and for the same reason, with that of Constantinople. It rules Egypt and Syria, that is, the Armenians therein ; but, in subordination, in rank and influence, to the Patriarchate in the Imperial City.

III. We come, now, to the *Syrians*. The Syrian Church proper, is the Church of Antioch, the Orthodox Church, whose Patriarch is in communion with the See of Constantinople. It is, now, a small and feeble fragment. Its Patriarch resides in the Royal City. Its Churches and its Clergy are few in number. Its people have been more largely won to Rome than in any other part of the Greek Church ; and, those Schismatics have *their* "Patriarch of Antioch," subject to the Pope. The

* The Patriarchate is now vacant, and has been, for a year or more. The Sultan desires the chief men to nominate. The Armenian Nation demands, that a Body, representing the whole people, be constituted, which shall name the Patriarch, and, with him, conduct the affairs of the Nation. At this moment, according to our latest advices, the question is unsettled ; and, in the mean while, the Chancellor of the Patriarchate exercises the civil functions of the office.

Patriarch of the *Syrian (Jacobite)* Church, also claims the title and the succession of the same ancient See ; although he resides in Mesopotamia ; not, however, at "Diarbekir," as Stanley records it, but at Der Zafran, (Saffron Monastery,) near Mardin, about fifty miles east of Diarbekir.* The following Churches are represented in Syria and Palestine : the Greek, the Greek Papal, the Syrian (Jacobite,) the Syrian Papal, the Maronite, (in communion with Rome,) and the Armenian. These, all, have Bishops, Clergy and Congregations in the land where our Saviour traveled, and labored, and suffered, and where He prayed, that His Disciples might be one, as He and the Father are one. There is no other part of the East, of which the same sad story can be told. There is no other part of the world, where theological feuds are so rife, so bitter, and so virulent. What wonder if the world knows not yet, that the Father has sent the Son ? The account which Professor Stanley, following Mosheim and other Ecclesiastical writers, gives of the *Maronites*, is, probably, the correct one. They are the remnant of the old Monothelite Sect, which took its name from their Bishop, John Maro, and conformed to the Church of Rome, under the influence of the Crusades, in the 12th Century. They present the same singular phenomenon which is found in other parts of the East ; being subject to the Pope, and yet wholly distinct from the Papal Syrians and Papal Greeks, inhabiting the same region. Their number was formerly about 150,000 ; but, we suppose, that it must have been greatly reduced, by the fearful massacre, perpetrated by their old enemies, the Druzes, a few years ago. They are less docile in their obedience to Rome, than her other converts in the East ; and they are, at the same time, the most diligent and the most successful cultivators of learning, among the Christian subjects of the Sultan. The two facts may, possibly, have some relation to each other.

IV. Concerning the *Copts*, it is enough, perhaps, to refer to Neale's *Church of Alexandria*, and Lane's *Modern Egyptians*. The interest which they awaken, is, more for what they have

* The See of the Jacobite Patriarch was, formerly, for the space of two hundred years, at Diarbekir ; but, some six Centuries have passed away since it was removed, first, to Mardin, and, soon after, to the Monastery of Zafran.

been, than for what they are. Few in number, (150,000,) isolated in position, as well as by their strong national peculiarities and prejudices, exerting little influence upon other portions of the great Christian body in the East, we might omit them altogether from our survey, and yet lose no appreciable element from our general view of the state and prospects of the Oriental Communion. They outnumber the Orthodox in Egypt, by thirty to one; for, the old Melchite Church, the Church of Athanasius, embraces hardly 5,000 souls. Both claim the Patriarchate of Alexandria, in succession from St. Mark; but, the Copts are, undoubtedly, the original people of the country, and, lineally, the descendants of its early Disciples.

Of the *Abyssinian Church*, which is a Metropolitcal branch of the Coptic, we need say nothing. It is almost as unknown to the other Oriental Churches as it is to us. Our Author has a small range, from which to draw his information respecting it. He relies, chiefly, upon Harris's *Ethiopia*; but, we suspect the picture to be exaggerated and distorted. We once had the good fortune to meet an Abyssinian Priest; and, the impression which we received from him, was, certainly, much more favorable than that which one derives from Harris or Gobat.

V. The Caucasian Church of *Georgia*, or *Iberia*, numbering about 200,000 souls, has passed, with the conquest of the country, from the jurisdiction of the Patriarch of Constantinople, and has become an integral part of the Church of Russia. It requires, therefore, no separate consideration. The Archbishop of Tiflis is a member of the Russian Hierarchy. His Province is subject to the Holy Synod of Moscow.

VI. We approach the *Greek Church* with feelings of singular reverence. She is the Mother of us all, even of Rome herself. She was the first vine planted in the Vineyard of the Lord. From her, the Gospel has sounded forth into all lands. Were it not that she is oppressed with the yoke of Islamism, were it not that she is poor and degraded, by the bondage which she has so long endured, were it not that distance has made her to be forgotten, we should look to her with pride and confidence, as the strong barrier which stands between us and Rome. Our great controversy with Popery, would have, at once, its true

and sufficient solution. We should feel at ease as we contemplated the "Great Church" of the East, anterior to her who claims a universal dominion. This would be, even now, in our distance and separation, the first advantage which would accrue to us from the study of the Oriental Church. It would show to us our real relation to Rome, and reveal the standpoint of our strongest defense against her assaults; for, as Stanley justly says, the origin of the Eastern Church is a perpetual witness, that "she is the mother, and Rome the daughter." Her language is that of the Christian Oracles. Her great Sees still stand where the first foundations were laid by the Twelve Apostles. Of the nine Epistles of St. Paul, addressed to Gentile Christians, eight were written to Oriental Churches; and, even that to Rome was to men who were, chiefly, of Eastern lineage; such Christian Jews as, in the Acts, are called "Grecians," (Acts, vi, i,) and Christian Gentiles who were emigrants from the East. The last utterance of Revelation was to "the seven Churches which are in Asia;" and while our pen records it, our eye rests upon another Epistle, addressed to the Bishops, Clergy, and Laity of the "One, Holy, Catholic and Apostolic Church," and bearing, among others, the signatures of the Patriarchs of Alexandria, Antioch and Jerusalem, and of the Archbishops of Cæsarea, Ephesus, Berea, Pisidia, Smyrna, Laodicea, Bethlehem, Gaza, Neapolis, and Philadelphia; all, places consecrated to memory, as the earliest homes of our holy Religion: and yet, this Epistle bears date only fifteen years ago, "1848, in the month of May." So closely associated is the Greek Church of to-day with the Church of the Apostles. The same document carries, at the head of the list, the signature of "Anthimos, by the grace of God Archbishop of Constantinople, New Rome." Here is revealed the later plea, by which the Orthodox Church of the East claims full equality with the Church of Rome. Older by birth than she, she holds the seat of Empire from the time when the Imperial power passed from pagan Rome, and established itself on the site of the ancient Byzantium. Constantinople is New Rome, Rome regenerated, Christian Rome, in distinction from the old Rome which ruled over the heathen world. Hence, to

the title, "Archbishop of Constantinople," is added, in the document, "and Ecumenical Patriarch," or Patriarch of the Empire. He is the head of the Church in the Imperial City, which took the place of Rome, and from which the Royal power never more departed, until the Empire itself fell into ruin. The St. Sophia of the Imperial Patriarch is older, by a thousand years, than the St. Peter's of the Pope.

The Church of *Greece*, governed by its Episcopal Synod, is wholly severed, since the Greek Revolution, from the jurisdiction of Constantinople. This was a necessity like that which separated us, after the War of Independence, from the Church of England. Naturally, the influence exerted by the daughter upon the mother, (although the former, freed from the paralyzing bondage of Islam, is making rapid progress in intelligence and learning,) is not direct, nor powerful. So far as felt, it is, chiefly, through the commercial intercourse of the Laity of the two Churches. Probably, at no time are there less than 30,000 citizens of the Kingdom of Greece, temporarily resident in Constantinople. They bring with them their superior enlightenment; and this must, more or less, diffuse its influence, through the numberless channels of social life, among the 200,000 Greeks of the Capital. For reasons, however, which we cannot here discuss, some of them political, some religious, we can hardly expect, that Greece will ever become the Regenerator of Turkey. The Patriarchate of Constantinople is the centre of unity to the Greek people. They look for restored Empire. The City of Constantine is their Imperial City. St. Sophia is the Cathedral of the East. They expect to hear in it, again, the Liturgies of Basil and Chrysostom. No Greek has a heart so cold, that it does not beat in response to these sacred aspirations. No one does not cherish implicit faith in their fulfilment. In the meantime, the head of the Empire gone, the head of the Church remains; and, around him cluster the hopes of the people. He and the Faith which he represents, hold their waiting hearts in constant union.

The Churches of *European Turkey*, and of the *Northern Provinces*, receive but a passing notice from our Author. They are the Church of Bulgaria, and the independent Church of

Servia, on the South of the Danube, and the Churches of Wallachia and Moldavia, on the North. The traveler, passing from Asia Minor to European Turkey, is struck by the contrast in the state of Christianity in the two countries. In Asia Minor, he was accustomed to see his Christian brethren oppressed by the heaviest load of Mohammedan tyranny. Fewer in number than their Turkish masters, ground, for ages, between the upper and nether millstones of civil degradation and religious persecution, stripped of their goods by illegal taxes and merciless extortions, kept in the lowest ignorance by the jealousy of their rulers and the misery of their own condition, the Christian peasants of Asiatic Turkey appear like cringing, spiritless, trembling slaves. You cross the Bosphorus. The country itself changes its aspect. From the more rugged, broken, and varied surface of Asia Minor, (where Nature is so abrupt in her alternations, that, between the hours of sunrise and sunset on a vernal day, you may pass from a lofty region of snow-clad tableland, down into vallies, green with the tender verdure of the opening spring-tide, and fragrant with the perfumes of myriads of flowering blossoms,) you come into a land rolling away to the horizon, in gentle undulations, unbroken by forest or mountaintop, and strongly reminding you of many a landscape on which your eyes have rested, in England or America. Not less striking is the contrast in the condition of the people. Here, the Turks acknowledge, they have no abiding place. Europe is not their home. They are strangers and sojourners there. They do not love to be buried there. It is the possession of the sons of Japhet. They are inferior in number to the Christians, and kindly and respectful in their treatment of them; while the Christians themselves, with their free and erect gait, their open, cheerful faces, their frank and cordial salutation, seem to say, 'We belong, here, to the dominant race. We are in the land of our fathers. We own no master that we fear.' Hence springs the spirit of their Christianity. They demand, that their Bishops shall not be Greeks, sent to them from Constantinople; but, Bulgarians, born and bred among themselves. They have an ardent love of liberty. They even aspire to civil independence: and, they crave the blessings of education, that

they may be fit for it. Their future we cannot speak of with any feeling of certainty. It will depend, so far as we can see, upon political changes and revolutions. Russia is closely allied to them, in origin, in faith, and in language ; and her potent influence is close at hand. Rome, under the *Ægis* of France, is seeking to plant her standard there ; and, we are not sure, that the native spirit, at least of the Bulgarians, may not carry them Westward, rather than Northward, in search of the Protector, under whose shelter their civil and religious aspirations may be realized. Of one thing we do feel sure : they will not remain long as they are.

Of the Church in *Russia*, what shall we say ? May we speak the genuine sentiments of a liberal research ? May we remember, that we are *American*, and frankly cast aside the fetters in which the derivation of our opinions through the literature of countries politically hostile to Russia, afflicted with that chronic disease which Cobden has aptly named *Russo-phobia*, has bound us ? We will venture to do so. Throwing off all trammels of prejudice born in us through the travail of the school-room, looking honestly at the actual position and relations of the Oriental Churches, who can fail to see, that the one great Power which, above all others, is acting upon their present and their future, is the Court of Russia, animated by the spirit of its National Church ? Half and more than half Oriental in her territory, Oriental in her Religion, intensely, enthusiastically devoted to that Religion, understanding thoroughly the Eastern mind, yet deeply penetrated by the learning and enlightenment of Europe, familiar with the singular genius of Oriental character and Oriental Institutions, (which a Western man seldom comes to understand and appreciate, so diverse is it from all Occidental habits of thought, manners, customs and modes of action,) and withal endowed with a vast National power, skilled, above every other Government on earth, in all the arts and methods of diplomacy, able, by the very structure of her civil polity, to retain and pursue, age after age, the same idea, with the same unswerving principles of action, who, we ask, with all this in mind, can fail to see, that a country so fitted and trained for the work, holds in her hands, so far as we may

rightly say it of any human agent, the leading strings of destiny for the Oriental Churches? The assertion of our Author, (one of whose best traits is the fairness, with which he, though an Englishman, speaks of Russia,) is not a whit too strong when he says, "If Oriental Christendom is bound to the past by its Asiatic and its Greek Traditions, there can be no doubt, that its bond of union with the present and the future is through the greatest of Slavonic nations, whose dominion has now spread over the whole East of Europe, over the whole North of Asia, over a large tract of Western America. If Constantinople be the local centre of the Eastern Church, its personal head is, and has been for four centuries, the great potentate who, under the successive names of Grand Prince, Czar and Emperor, has reigned at Moscow and St. Petersburg. Not merely by the proximity of its geographical situation, but by the singular gift of imitation, with which the Slavonic race has been endowed, is the Russian Church the present Representative of the old Imperial Church of Constantine. * * * * For good or for evil, as a check on its development, or as a spur to its ambition, the Church and Empire of Russia have inherited the Religion and the policy of the New Rome of the Bosphorus far more fully than any Western nation, even under Charlemagne himself, inherited the spirit or the forms of the Old Rome beside the Tiber." (Pp. 104, 105.)

These are true and wise words. The Providence of God has given to the Church of the East, a secular Representative, a National Protector. It is easy to say, that, for her own aggrandizement, and in the prosecution of the schemes of her political ambition, Russia has so long pleaded and fought for the rights, the immunities and the privileges of the Orthodox Eastern Church. This is the common imputation of men of the world, of European Statesmen, of Western Princes, trembling for the "balance of power." But, the Christian mind takes a higher and broader range. God would not leave His Church comfortless. Let it be, that, for her sins, she was suffered to pass under the heavy yoke of Mohammedan tyranny. He has not cast her away. He has raised up for her a Defender and a

Guardian. He has planted before her a barrier, which alone has saved her from being utterly desolated by the united aggressions of Mussulman domination and Roman intrigue. Her safety and her strength have been, and are, under God, in the firm, unfaltering and zealous protection which she has, for centuries, received, and is every day receiving, from her Northern daughter. We must not ignore this essential element of sound judgment, when we come to look at the Eastern Church, and our ways of communication with her. The road to Constantinople is through St. Petersburg and Moscow. We shall do well to hold direct intercourse with the Patriarch of Constantinople. He is the Spiritual Head of the Orthodox Church of the East. She is the Church which was from the beginning. She rests still upon the foundation laid by the Apostles and Prophets. She is the oldest member of the Family of Christ. We cannot be unmindful of her peculiar claims to high respect and reverence. We cannot be indifferent to the honor and advantage of Communion with her. But, she is hemmed in by the jealousy of her Mohammedan masters. She is not free to utter her voice, without fear. She is, especially, timorous, lest she be suspected of seeking foreign alliances. On the reading-desk of one of our Churches, there has long been used a Prayer Book, which was once presented to the Patriarch of Constantinople, in the name of the American Church. He received it, with strong expressions of pleasure and gratitude. But, he said, "I am afraid to keep it; for, if it should come to the ears of the Turkish authorities, that I have accepted a present from a foreign Body, it might work me ill." The political intrigues of Papal Governments present another obstacle. They will view with extreme disfavor, any approach to Communion between the Greek Church and a Reformed Body. They will set themselves to work to defeat it. We have far less to fear, from this source, than if we were connected with a civil Power. In the way of the Church of England it will prove a serious impediment. We, also, may, perhaps, feel its influence. Again, the Greek Church of Turkey is far behind her daughter Churches of Russia and Greece, in the progress of

knowledge. Her state of bondage has shut out from her, to a great degree, the growing light of the last three Centuries. Hence, we cannot expect to find in her the same expansion of ideas, the same breadth of view, the same freedom of generous thought, the same superiority to prejudice, as in the more favored Nations to the North and to the West. The advance to intercommunion with the Orthodox Eastern Church must, therefore, be slow and gradual. It will require patience and wisdom, perhaps long years of steady, quiet effort. But, on the other hand, the whole aspect of events may, any day, be suddenly changed, by the downfall of the anti-Christian Power in the East, which, for the last half Century, has been kept erect, only by the mutual jealousies of the Christian Governments of Europe. In view of this issue, we ought already to be in the field; or, rather, it is the saddest of mistakes that we ever left it. We might, ere this, have ended the work of inquiry and investigation, which we are now, under the vast disadvantage of distance, beginning. So surely does a neglected duty come back with its first demand, but without its first facilities of performance. But, let us be thankful, that its long-stifled voice is heard again, before it is too late to heed it. It is an auspicious and significant omen, that, on both sides of the Atlantic, it speaks at once. It is, also, a fortunate event, that its first utterance points to the Church of Russia. The practical question respecting the members of that Church in California, leads us to commence the work at the right point. In Russia, the Greek Church is free, is enlightened. There, we have nothing to fear from Mohammedan jealousy or Romish intrigues. There, our independence of civil control will work to our highest advantage. There, too, is the door through which an effectual entrance may, most surely and easily, be gained, to the favor and confidence of the Orthodox Church in Turkey. It is like an introduction by her nearest friend, and most powerful patron. It is a passport, signed and sealed by an authority which, more than all other powers of earth, commands her respect and gratitude. They, whom her best friend acknowledges as friends, cannot fail to receive the warmest welcome at her hands.

Here let us pause, with humble and earnest thanksgiving to Almighty God, that the dawn of a brighter day, after so long a sleep of negligence and forgetfulness, seems to be opening upon us. We will gladly, at another time, pursue our task; not, perhaps, with so close a reference to the work of Professor Stanley as heretofore, though not without frequent allusion to it, and free comment upon the remaining portion of his first Lecture. He speaks of the "Characteristics of the Eastern Church," and the "Advantages of a study of it." These topics will afford us a text for much that we have yet to say.

ART. II.—THE PROVINCIAL SYSTEM.

Journal of the General Convention of the Protestant Episcopal Church in the United States. MDCCCLXII.

THE Provincial System of the Church, as it existed in the first three Centuries after the Christian Era, is a subject that at all times would well repay a careful consideration ; but, at the present, when it is confessed on all sides that some change in the grouping together of the Dioceses in our own Church is imperatively demanded, the consideration of the subject is invested with the gravest importance. In all ages in the Church, we find various divisions and subdivisions of the great body of the faithful, each having its own center of unity and of action. Lowest of all is the Parish, under the direction and government of the Priest ; next, the Diocese, at the head of which is the Bishop ; then the Province, over which the Metropolitan or Primate presides ; and in some parts of the Church, though not so universally, or at as early a period as the three already mentioned, we find a Patriarch, or Exarch, exercising more or less control over the Metropolitans.

The authority of the two last has, however, never been well defined, and seems to have been upheld more by the respect naturally paid to the Bishops of the largest and most influential cities, than by any settled principles of legislation. The Patriarchate has always borne the appearance of having arisen from a desire for outward pomp, rather than from the necessities of the Church. The name cannot be found at a date earlier than the Council of Chalcedon, A. D. 451, and not even a trace of any such established authority appears in Ecclesiastical History before the Council of Nice. It would thus seem to have had its origin in the connection of the Church with the State. But the other three divisions, the Parish, the Diocese, and the Province, (or at least the two latter, for the Parish, as a distinct organization, was, in all probability, much later in its establishment,) appear to have been essential to the

efficiency of the Church, and to have existed in substance in all ages and in every country, though the names may have varied. In our own land, the Presiding Bishop has been in fact the Metropolitan of our Church, and the question for us to consider is, not the introduction, or the repudiating of the Provincial System, but only the proper limits and dimensions of a Province; whether the entire United States should constitute but one, or be divided into several; or, whether each State should constitute a Province, and remain in everything, excepting matters touching the Faith, in a great measure independent of the rest.

According to our views, both of expediency and of sound principle, this question is to be decided mainly by the testimony of the Early Church; for we there see what the methods were for doing the work which Christ left for His Church in the world, when the influence of Inspiration was still a living power in those, who had themselves been instructed by the Apostles.

In examining the history of the Church we find no specific time from which to date the origin of the Provincial System. So soon as we have complete records of the constitution of the Church, we find that System fully established. As we approach nearer to the days of the Apostles, the traces become gradually fainter; though, even in Apostolic times, with the light thrown upon them from subsequent history, those traces are not altogether lost. The history of the Provincial System is, in this respect, to a great extent parallel to that of Episcopal authority; and, as it is one of the strongest arguments for the Apostolic institution of Episcopacy, that no date can be assigned for its origin, but that, as far as we have any historical records of the Church, the Order of Bishops is recognized, so an argument of equal strength may be framed for the Apostolic sanction of the Provincial System; not indeed a sanction for such authority of one Bishop over another as we see developed in the Middle Ages, but for a grouping together of Dioceses, according to the various political divisions, and the entrusting to one Bishop, among those in the same political Province, such authority as is needed for the good order and

well being of the Church. We propose to consider, first, the nature of that System which existed at the time of the Council of Nice; and then trace it back through previous generations, and ascertain what modifications of its nature, (if any,) earlier records will compel us to make.

I. At the beginning of the Fourth Century, we have abundant evidence, not only of the existence of Ecclesiastical Provinces, but also of the nature of the power and authority that the Primates or Metropolitans exercised. Notwithstanding the abundance of the evidence, vague and incorrect impressions concerning this matter prevail. There is a confusion of the Provincial System of the Early Church with later and degenerate developments. The very name of Metropolitan was unknown until the Fourth Century; the first time it is met with in the records of history, being in the Canons of the Council of Nice. The earlier Bishops of Provinces were contented with the simpler name of Primate, or Προεστωτες Επισκοποι, a title very similar to our Presiding Bishop.

1st. The Synodical Epistle, and the Canons of the Council of Nice, plainly prove the full establishment of Ecclesiastical Provinces; and that, not as something new, but as an ancient usage. In the opening of the Epistle, Constantine is said to have brought them together "from different Provinces and cities." The full authority of the Bishop of Alexandria over all the other Bishops in Egypt is also recognized. It was decided that those ordained by Meletius, though allowed to occupy an inferior position in the ministry, were not "to do anything at all without the consent of the Bishops of the Catholic and Apostolic Church who are under Alexander." And again; in case of the death of any of the Clergy, (i. e., in the Provinces wherever those ordained by Meletius might happen to be,) we read, "then those who have lately been received into it (the Church) shall succeed to the dignity of the deceased, provided they appear worthy and the people choose them, and the Bishop of the Catholic Church of Alexandria agree to and confirm the nomination."

In Canon IV, we find it ordained, that a Bishop should be constituted by all the Bishops of the Province, "or, at all

events, by three meeting together in the same place, those absent also giving their suffrages and their consent in writing, and then the ordination be performed. The confirming, however, of what is done in each Province, belongs to the Metropolitan of it."

In Canon V, provision is made for revising a sentence of excommunication pronounced by a single Bishop against one of his Clergy. For this purpose Synods were to assemble twice every year in each Province. These were summoned by the Metropolitan, and he exercised all the influence pertaining to the presiding officer, and, probably, the full power of a judge.

Canon VII, in assigning the second place of honor to the Bishop of Ælia, in the Province of Palestine, while reserving to the Metropolis the authority which was its due, shows that there were rights and powers exercised by the Bishop of the latter city, greater than those necessarily pertaining to a presiding officer for the despatch of routine business; for, otherwise, no such distinction of a first and second place in honor, could be established.

Canons VIII and XVI clearly recognize the entire independence of each Bishop on all ordinary occasions, in the affairs that concern his own Diocese. And in order to prevent the intermeddling of Bishops and Presbyters in vacant Dioceses, with factious purposes, a Canon was enacted, similar to one of our own, (though with us it refers to Bishops only,) Canon XV. "On account of the great disturbance and disputes which have occurred, it seems right that the custom, which has been admitted in some places contrary to the Canon, should by all means be done away, and that no Bishop, Presbyter, or Deacon, should remove from one city to another. But if any person, after the decision of the Holy and Great Synod, shall attempt any such thing, or allow himself in such a practice, that which he has attempted shall be utterly void, and he shall be restored to the Church in which he was ordained Bishop or Presbyter."

The duties and responsibilities thus imposed upon the Bishop of the chief city of each Province, are still further confirmed by the various Councils that were assembled, and the writers who flourished during the Fourth Century.

2d. Eusebius, in his *Ecclesiastical History*, gives a full delineation of the government of the Church by Dioceses and Provinces. Not indeed in a formal manner, but, what is of greater strength as an argument, it is interwoven with, and taken for granted throughout the whole of his writings. There are numerous incidental references to Provinces, and to the powers which the Bishops of the Metropolitan cities exercised, though nowhere are they called *Metropolitans*. Some of these having reference to a much earlier period, and being supported by cotemporaneous testimony, will be cited hereafter in connection with the history of the Provincial System in those Centuries to which they belong. At present it will be sufficient to say, (it being the nature of power, once enjoyed, not to be laid aside, except through revolution,) that whatever authority Eusebius attributes to the chief Bishops in earlier times, was, at the latest, enjoyed by those who held similar positions in his own day. The testimony of Eusebius fully coincides with the declarations of the Canons of the Council of Nice, and, in many respects, will serve the place of an interpreter. We learn from him, that the Bishops in the Metropolitan cities held a higher place of honor than the others in the same Province; that they summoned Provincial Synods, over which they presided; that, in connection with the other Bishops, they decided cases of Ecclesiastical discipline, so that there might be uniformity throughout the Province, and that one Bishop might not reject from communion those whom another would retain or re-admit; that the consent of the Metropolitan to the Ordination of a Bishop in his Province was required, although in the case of a merely factious opposition, the choice of the majority of the Bishops should prevail; and that it was his duty to write, from time to time, letters of instruction and of friendly encouragement to his Colleagues. The History of Eusebius is so accessible to all, that but a few quotations need be given.

We are told, that Theophilus, of Cæsarea, and Narcissus, of Jerusalem, presided in the Council of Palestine, held A. D. 198; the former city being the Metropolis of the Province of Palestine, the latter, as we have already seen, holding the se-

cond place of honor, according to the decree of the Council of Nice.*

About A. D. 200, Alexander, who had already been ordained a Bishop in Cappadocia, coming to Jerusalem, "was cordially entertained by the brethren, who would not suffer him to return home." "With the *common consent of the Bishops of the neighboring Churches*, they constrain him to remain among them." He thus became a coadjutor to the aged Narcissus.† These instances relate to a period long antecedent to the time of Eusebius, but, being received by him without comment, will prove that what they state could not have differed materially from the practice of his own time. We have, however, the records of similar events, occurring at a period sufficiently late for Eusebius to have heard the account from eye-witnesses. Anatolius had been ordained Coadjutor to Theotecnus, Bishop of Cæsarea, in Palestine, whom the historian calls his cotemporary. On his way to Antioch, passing through the city of Laodicea, (Eusebius, the Bishop of that city, being dead,) "he was constrained by the brethren to remain."‡ These and other like passages show, that although there were rights and authority invested in the Bishops of the Metropolitan cities, they exercised no arbitrary power, but were responsible to the whole Church, both Laity and Clergy, and in many things yielded to their wills.

3d. Canon V, of the Second Council of Arles, held A. D. 330, provides, that, in a dispute about the election of a Bishop, the Metropolitan should side with the greater number, and confirm the election.

Canon XIV, of the Council of Sardica, held A. D. 347, allows in some cases an appeal of a Presbyter from his own Bishop, to the Bishop of the Metropolitan city of his Province.

All (the Bishops) decreed: "Let him who is excommunicated have the right to fly to the Bishop of the Metropolis of his own Province; but, if there be no Bishop of the Metropolis, to the neighboring Bishop, and to demand that his case be examined with accuracy."

* Euseb. E. H., bk. V, ch. 23.

† Euseb. E. H., bk. VI, ch. 11.

‡ Euseb. E. H., bk. VII, ch. 32.

4th. In the Epistle of Lucius, Bishop of Rome, to the Bishops of Spain and Gaul,* the Metropolitan is forbidden to attempt to do anything, beyond the limits of his own Diocese, without the advice and wish of his Colleagues in the province.

"We also decree, even as we find it decreed by the Holy Apostles and their successors, if any Metropolitan shall attempt to do anything farther, except that only which pertains to his own Diocese, without the advice and wish of all his comprovincial Bishops, he shall be liable to deposition, and what he may have done shall be esteemed worthless and void."

Farther on in the same Epistle the reason for this is assigned. The Bishops in each Province are enjoined not to prefer themselves before their elders, nor to do anything except what pertained to their own Dioceses, without the advice of others :

"But that all may set forth and establish one and the same sentence in their common cases, (of discipline,) since otherwise their acts will have no force, nor Ecclesiastical affairs be held in repute."†

In an Epistle of Felix II, Bishop of Rome, to the Bishops in Synod at Alexandria, we read, "Let those be Primates, and none other than those confirmed in the Council of Nice."‡

Stephen I, Bishop of Rome, says :

"Let no Metropolitans, or other Bishops, be called Primates, except those who occupy the chief Sees, and whose cities the ancients considered to hold the first rank."||

Much spurious matter has indeed been inserted in these decretals of the early Bishops of Rome, but the above extracts exhibit too clearly the primitive independence of Bishops, to suppose that they are corrupt interpolations of later ages, interested in the subjection of all Bishops to the See of Rome.

5th. Canon II, of the Council of Constantinople, A. D. 381, provides for independent Provincial action.

"The Bishops must not go beyond their Dioceses, and enter upon Churches without their borders, nor bring confusion into their Churches; but, according to the Canons, the Bishop of Alexandria must have the sole administration of the affairs of Egypt; and the Bishops of the East must administer the affairs of the East only, the privileges, which were assigned to the Church at Antioch by the Canons made at Nice, being preserved; and the Bishops of the Asian Diocese

* Lucius, I, Ep., § 3.

† Felix, II, Ep., 2, § 12.

‡ Lucius, I, Ep. § 5.

|| Stephen I, Ep. 2, § 6.

must administer the affairs of the Asian only; and those of the Pontic Diocese, the affairs of the Pontic only; and those of Thrace, the affairs of Thrace only."

In this Canon, the word "Diocese" has reference to the Imperial division, consisting of several Provinces united under one government.

6th. Many more like citations might be adduced, all showing that though there were peculiar powers exercised by the Bishop in the chief city in each Province, they partook more of the nature of duties than of privileges; and that while they were responsible to the rest of their brethren for the proper use of these powers, they were also restrained, by positive enactment, from the abuse of the authority invested in them. The Government of the Primitive Church was a government of Law, not of irresponsible power. The Primate exercised an oversight over the whole Province; but, except in certain specified cases, he, no more than any other Bishop, could do anything beyond the bounds of his own Diocese. Even in matters pertaining to the whole Province, he could do nothing without consulting his Colleagues. The power of confirming the election of a Bishop, previous to his Ordination, was placed in the hands of the Primate. Each Bishop, however, was first chosen by the Clergy and Laity of his own Diocese; and if, after this, a majority of the Bishops of the Province agreed to the choice, the Primate must confirm the sentence of the majority, unless he could show that the choice was unreasonable, or had not been made in accordance with Ecclesiastical usages. The entire action of the Primate seems to have been intended merely to certify the correctness of the previous proceedings, and that there was no moral or Theological impediment in the way of an Ordination to the Office of a Bishop. In some cases an appeal on the part of a Presbyter, from his own Bishop to the Primate, was allowed. The latter could not, however, by himself, review the previous sentence; he must call for the advice and consent of all the Bishops of the Province, and for this purpose Provincial assemblies were appointed to be held twice a year. The Bishop of the Metropolis likewise gave letters commendatory to his Colleagues, when they were about to travel abroad. And this, not because they were subject to

him, in the same sense in which a Presbyter is subject to his Bishop, but rather because, from his prominent position, he would be well known, and his letters, certifying to the good standing of his brethren, would command greater confidence, and be more generally and readily received. How this power became, at length, abused and perverted by the fatal growth of the Papal Supremacy, we shall not stop to show. But let us not reason from the abuse, against the use of the Primitive System.

II. This outline of the powers and position of the Bishop of the civil Metropolis, drawn from the records of the Fourth Century, will be found, in the main, coincident with what we learn from earlier sources. Throughout the entire period of the three preceding Centuries, whatever notices we have of the Church government then existing, agree fully with what has already been shown to be established at the time of the Council of Nice.

1. In the middle of the Third Century, Cyprian, Bishop of Carthage, exercised the powers of a Metropolitan. He himself, in his 48th Epistle, writes: "But as our Province is of very wide extent, (for it has Numidia and Mauritania annexed to it,) lest the fact of the schism in the city might perplex with uncertainties the minds of those absent, &c." In this he evidently supposes himself responsible for the Christian peace and quiet of those extensive regions, and considers it his duty to exercise such authority as may be needed to secure that end. Cyprian called together several Provincial Councils, and presided in them; but, while exercising much influence in the direction of affairs, and almost seeming to dictate what the Council should determine, he claims no essential power beyond his brethren, but places himself upon a level with them.

In his address at the opening of the Council, held at Carthage, A. D. 256, he says:

"For no one of us setteth himself up as a Bishop of Bishops, or by tyrannical terror forceth his Colleagues to a necessity of obeying; in as much as every Bishop, in the free use of his liberty and power, has the right of forming his own judgment, and can no more be judged by another, than he can himself judge another. But we must all await the judgment of our Lord Jesus Christ, who alone has the power of setting us in the government of his Church, and judging of our acts therein."

This, and the many similar passages to be found in the Epistles of Cyprian, have indeed been charged upon him as intended merely to cover up his ambitious designs to make himself a ruler over Bishops. Such a supposition, however, will not alter the fact, to which they clearly bear testimony. Either they expressed the opinions of Cyprian himself, in accordance with which he endeavored to regulate his own actions, or else he knew them to be the received opinions of his Colleagues and the Church at large; so that, while he was striving to increase his authority, he found it necessary to profess to set himself in no respect above his brethren. In either case, they bear witness to the independence of each Bishop; while, in matters involving the interests of the whole Province, the Bishop of the chief city exercised a greater influence and authority than his Colleagues, and had many duties assigned him which they were not permitted to discharge.

Cyprian, moreover, plainly asserts this independence of the Bishops, even in the same Province:

"They (some of the Bishops in his Province) did not, however, withdraw from the college of their fellow Bishops, nor break the unity of the Catholic Church by the inflexibility of their harshness or censure, so that, because by some peace was granted to adulterers, he that did not grant it should be separated from the Church. But, so long as the bond of concord remains, and the inseparable Sacrament of the Catholic Church endureth, each Bishop orders and directs his own proceedings, having hereafter to give an account of his intentions to the Lord."*

But while thus indicating the independence of Bishops upon the Primates, (to which latter class he himself belonged,) at the same time he asserts the absolute necessity of the inferior Clergy and Laity being united to the Bishop, and remaining in obedience to him as their spiritual father. Quoting St. John, vi, 67, 68, 69; he gives the following comment.†

"There Peter speaks upon whom the Church had to be built, teaching and showing in the name of the Church, that although a contumacious and proud multitude of such as will not obey may withdraw, yet the Church does not depart from Christ, and they are the Church who are a people united to the Bishop, and a flock adhering to their own Shepherd. Whence you ought to know that the Bishop is in the Church, and the Church in the Bishop; and that, if any be not with the Bishop, he is not in the Church, and that they in vain flatter themselves, who, not having peace with the Priests of God, creep in and think that they secretly hold commun-

* Ep. 55, § 17.

† Ep. 66, § 8.

ion with certain persons; whereas the Church, which is Catholic and one, is not separated or divided; but is in truth connected and joined together, by the cement of Bishops mutually cleaving together."

In another Epistle, when appealed to on the subject of re-baptising heretics, though he had formed his own decided opinion, and, in a Council called by him, had had his opinions endorsed and set forth as the law of the Church in Africa, he yet disclaims all authority to make an arbitrary judgment.*

"These I have written to you briefly, dearest brother, according to my poor ability, prescribing to or pre-judging no one, that each Bishop should not do what he thinks right, having the free exercise of his own judgment."

In a letter to his Clergy and people, he professes to be guided by the same principles in the administration of his own Diocese.†

"From the beginning of my Episcopacy I resolved to do nothing of my own private judgment, without your advice and the concurrence of the people."

Rogatianus, a Bishop in the Province of Africa, having written to Cyprian in reference to a refractory Deacon, he replies :

"You have acted with great deference towards us, and according to your usual humility, in preferring to complain of him to us, when, by the power of your Episcopacy and the authority of your chair, you could have punished him at once."

And farther, he upholds the necessity of Bishops, Clergy and Laity consulting together in matters of the Church.‡

"For this is becoming to the modesty and discipline and character of us all; that the Bishops, meeting with the Clergy, and in the presence of the Laity who stand fast, to whom also, for their faith and fear, honor is to be shown, may settle all things, with due reverence of common consultation."

The Epistles of Cyprian, being numerous, and relating chiefly to matters of discipline, the outward order and government of the Church is more clearly intimated in them than in other cotemporary writers. We have therefore quoted largely from him, and shall have room but for a few references to other authorities of the same period.

2. The Presbyters and Deacons of Rome (their Bishop, Fabianus, being dead, and the severity of the Decian persecution having as yet prevented the Ordination of a successor,) send an Epistle to Cyprian, in which they seem to express the

* Ep. 73, § 22.

† Ep. 14, § 5.

‡ Ep. 19, § 2.

received opinions and practices of the day, in reference to the responsibility of each member, however high might be his position, to the whole Church, and that a decision of even the Primate of a Province would have no weight, except through the general concurrence of the Church. They write :

"However, in a business of such vast magnitude, (the manner of dealing with the lapsed,) we agree with what you yourself also have fully expressed ; that the peace of the Church must be awaited, and then, in a full conference of Bishops, Presbyters, Deacons, and Confessors, with those of the Laymen also who have stood, account be taken of the lapsed."

The reasons of such a course are given, that it is invidious and oppressive to examine without the advice of many, and that a decree cannot be firm without the consent of numbers.

3. In the few fragments of the Letters of Dionysius, Bishop of Alexandria, who, as Athanasius informs us, had also the care of the Churches of Pentapolis and Libya, we find the Dioceses grouped together in Provinces, not only around the more important cities, but in the remote parts of the Roman Empire. Thus we have mention of "all the Provinces of Arabia," in connection with those of Syria, Cilicia, Cappadocia and Galatia. He also specially enumerates the Bishops of Antioch, *Ælia*, Tyre, Laodicea and Tarsus, as, "the more distinguished of the Bishops."

4. The Epistle of the Council, called to try Paul of Samosata, is written in the name of the Bishops present at the Council, and then, of "all the rest who are Bishops, Presbyters and Deacons, dwelling with us in the neighboring cities and Provinces."

5. In the middle of the Third Century, we find the same outline of Church government existing, as at the beginning of the Fourth. The authorities at the former date are sufficiently copious to give us a distinct idea of the existing Ecclesiastical order and discipline. We find the Church divided into Provinces, corresponding with the Civil divisions of the country. In each Province there is a chief Bishop, who has the oversight of things pertaining to the general welfare, while he has special charge of his own more limited Diocese. The Bishop of the Metropolis summons Provincial Councils, and presides

in them. He takes the direction of affairs so fully, that they almost seem to have been summoned to give force to what he had already determined upon. The other Bishops of the Province looked to him for advice, and appealed to him to strengthen their hands against those who resisted their authority in their Dioceses, or had fallen away from the Faith. At the same time, they, who exercised such authority, most fully and constantly disclaim all absolute and irresponsible power. They exalt the individual Bishop, making communion with him necessary for communion with the Church. They reject the possibility of there being a Bishop of Bishops, but place all, as to their inherent Episcopal power, on a level. From all which we may conclude that it was then, as in every subsequent age, found necessary for good order, and for maintaining one Faith and one Church, to recognize a Primacy, though restrained by Law and limited to necessary matters of discipline, and exercised under a sense of responsibility to the whole Church, the Bishops, Priests, Deacons and Laymen, in that Province.

III. The year A. D. 200, will form another convenient period around which to collect testimony as to the outward Government of the Church at that time.

1. It is to this date that the most judicious critics assign the Canons called Apostolical. Beveridge, chiefly from internal evidence, has clearly shown, that they were a summary of Canons, enacted in various Synods at the close of the Second, and beginning of the Third Centuries.

Canon XXXIV indicates the relation of the Bishop in the chief city, to the others in the same Province.

"The Bishops of every Province, must acknowledge him, who is first among them, and account him as their head, and do nothing of consequence without his consent; but each may do those things only, which concern his own Diocese, and the country places that belong to it. But neither let him (who is first,) do anything without the consent of all: for so there will be unanimity, and God will be glorified through the Lord Jesus Christ, and the Father through the Lord by the Holy Spirit; even the Father, the Son, and the Holy Ghost.

Canon XXXVII provides for meetings of the Bishops, twice each year, for settling Ecclesiastical controversies. The frequency of the meetings makes it plain that they could be no more than Provincial Councils, and their regularity could have

been provided for, only by having some authorized presiding officer to summon them, and the limits of a right to hold a seat definitely ascertained. The Canon thus presupposes both Provinces and a Primate.

Canon XXXV provides, however, for the independence of each Bishop, forbidding any Bishop to ordain beyond the limits of his own Diocese, without the consent of those in authority, where he so exercises his Episcopal power ; and Canon XXXII forbids an excommunicated Presbyter or Deacon to be restored by any Bishop, except the one by whom he had been excommunicated, unless that Bishop were dead

2. In the Synods, held concerning the proper day on which to celebrate Easter, we find the Bishops of the civil Metropolis presiding. At Jerusalem, Theophilus of Cæsarea presided ; and, together with him, Narcissus of Jerusalem, who held the second place of honor.

Over a Synod of the Bishops in the Province of Pontus, held about the same time, (A. D. 198,) and for the same purpose, Palma, Bishop of Amastris, presided, "as the most ancient." Amastris was not the civil Metropolis of Pontus, but Heraclea. Eusebius notes this fact, in consequence of the custom of his own time, for the Bishop of the civil Metropolis to act as Primate. Some account for it, on the supposition, that the custom, which we know to have prevailed in many parts of Africa, that the Bishop of oldest consecration should be the Primate, was occasionally followed in other parts of the Church. Some suppose that the See of Heraclea was vacant, and that the eldest Bishop presided in case of such vacancy.

Eusebius also informs us, that Irenæus wrote an Epistle upon the same subject, in the name of the Dioceses of Gaul, over which he exercised the office of Bishop. (*Τῶν κατὰ Γαλλίαν παροικίων, ὡς Εἰρηναῖος ἐπισκόπει.*)

Polycrates, Bishop of Ephesus, in a Letter (still extant) to Victor of Rome, taking the opposite side on the Paschal controversy, speaks of having summoned the Bishops of Asia to a Synod, in accordance with the request of Victor, and wrote an Epistle in their name, to which they gave their assent.

3. According to Eusebius, Dionysius of Corinth, about A. D.

175, wrote to the Church of Gortyna, and to the other Churches in Crete, calling Philip "*their* Bishop." The same Dionysius, in an Epistle to the Church at Amastris and to the other Churches of Pontus, calls Palma "*their* Bishop." In both these instances, we have the names of the Ecclesiastical Metropoles given, and the other Churches in the Province mentioned, and one Bishop, having authority, not in his own city alone, but over all.

4. Narcissus of Jerusalem, about A. D. 200, having retired from the world, the Bishops of the neighboring Churches proceeded to ordain a successor. On his subsequent return, the See being vacant, and being entreated by the brethren to remain, he undertook the Episcopate again. Having reached the age of 110, a coadjutor was appointed, with the common consent of the Bishops of the neighboring Churches. These transactions show the dependence of neighboring Dioceses upon each other, and corroborate the evidence derived from other sources, that, for the sake of order and discipline, the Dioceses were grouped together into bodies of convenient size ; and as, at other periods, the Ecclesiastical followed the Civil divisions, no doubt, at this time, the Provincial system existed in all its essential characteristics.

5. From the records of the Church at the close of the Second Century, we thus gain a clear view of the main features of the Church Government, and the limits of the authority of its various officers. We find direct mention of the right of the Bishop of the Civil Metropolis, to call Synods and to preside in them. We have the direct enactment, that the Bishops in a Province were to do nothing of consequence, without the consent of the Primate. While the Primate himself, to guard against any exercise of spiritual tyranny, could do nothing without the consent of all. A mode of government, thus balanced, provided for the fullest exercise of freedom, each party (the governor and the governed,) having an effectual check upon the other. We find a provision for appeals, from the erroneous or hasty decisions of individual Bishops, to Provincial Councils. We find, that the Bishops of the neighboring Churches, gave their consent to the appointment of a Bishop, (even when already

consecrated) to his See. This may at first seem indefinite, but when we reflect that it was a practical measure, designed to secure the peace and good order of the Church, as well as to preserve the integrity of the Faith, we see at once, that there must have been some rule, as to what neighboring Churches should give their consent. Hence, the Dioceses would be grouped together by some permanent arrangement, i. e., there would exist the substance of the Provincial System.

IV. The records of the First Century are still more scanty, and, as questions of Doctrine and of practical piety, not those of Church Government, formed the chief subjects of controversy, we have fewer, even incidental, notices of the latter.

1. Ignatius plainly intimates his authority over, not merely Antioch and its immediate neighborhood, but the whole of Syria, and considers himself responsible for the welfare of that extensive Province. In concluding his Epistle to the Ephesians, he exhorts them to pray, not for the Church in Antioch, but in Syria, (*Προσεύχεσθε ὑπὲρ τῆς Εκκλησίας τῆς ἐν Συρίᾳ.*) In his Epistle to the Magnesians, we read likewise, "Be mindful of me in your prayers, that I may attain unto God, and of the Church in Syria,—whence I am not worthy to be called, (i. e., to Martyrdom) for I require your united prayer and love, that the Church in Syria may be refreshed through your Church." The parallelism in this last paragraph, would seem to authorize the conclusion, that the Magnesians also constituted a Provincial Church similar to that of Syria.

In his Epistle to the Romans, Ignatius calls himself the "Bishop of Syria."

"Do not set anything more before me, than that I may be sacrificed to God, since already the altar is prepared; in order that ye, forming a chorus, may praise God in Christ Jesus, that he has thought the Bishop of Syria worthy to be made a spectacle, having sent him from the East to the West."

At the close of the same Epistle, we read the still clearer words: "Remember in your prayer, the Church in Syria, which, *instead of me*, has God for its Shepherd. Jesus Christ alone will act the part of Bishop (*ἐπισκοπήσει.*) We cannot consider this merely a loose way of speaking, and meaning no more than Bishop of Antioch; for when Ignatius has occasion to refer to

the Church in that city, he calls it by name. In the Epistle to the Smyrnæans, he says, "Your prayer has reached the Church in Antioch of Syria."

In his Epistle to the Romans, Ignatius also testifies to the Primacy of that See over the Suburbican Province. He calls it the Church, "Which presides in the region of the district of the Romans." (*ἥτις καὶ προκάθηται ἐν τόπῳ χωρίον Ῥωμαίων.*) It is to be noted that the words *τόπος* and *τόπικος* are in subsequent writers applied to Provinces.

2. There seems to be, indeed, good reason to believe, the Seven Churches of Asia, mentioned in the Apocalypse, were all Metropolitan; and to this conclusion, both Ussher and Beveridge have arrived. Ussher shows, from Pliny and Ptolemy, that the Seven Cities held the rank of Civil Metropoles, and from the custom of the Church, at the very earliest period, of following the Civil divisions of the country in her own government, as well as from the manner in which the Bishops of those cities are spoken of, draws the conclusion that they were also Ecclesiastical Metropoles.

Ignatius, indeed, constantly speaks of one Bishop as the centre of Unity in those Churches, and of the Presbytery and Deacons; but these phrases are capable of an interpretation, which will very well agree with the fact of the Seven Churches being Metropolitan, while at the same time, it will make his language the clearer and more pointed for the direct object he has in view. It is well known to be maintained by many theologians, that at that early date, the term "Presbytery" signified a college of Bishops. The words of St. Paul to St. Timothy, "the laying on of the hands of the Presbytery," are so interpreted by many. If the word were used in a similar sense by Ignatius, the one Bishop, the centre of union, would be the Primate, and "the Presbytery" would be the Diocesan Bishops within his Province. With such an interpretation would agree well his words, frequently repeated; "Let all obey the Bishop, as Jesus Christ (obeyed) the Father, and the Presbytery as the Apostles." It would seem more natural to compare the Presbytery to the Apostles, if they were of the same Episcopal Order.

Ignatius also advises Polycarp, Bishop of Smyrna, one of the

Seven Churches of the Apocalypse, to call an assembly (*συμβούλιον*) to choose one to be sent as a messenger, to carry the sympathy of his Church to that of Syria. If Polycarp were the Bishop of a single Diocese, why did he not send his own messenger? It would seem as though those, who were to be assembled to choose along with him, were his equals in Orders.

V. In the preaching of the Apostles and the manner of their establishing the Church, it is remarkable that they chose out the chief cities as centres, from which the Church might radiate in all directions. Hence these became, in the literal sense of the word, Metropoles or Mother cities. This course of action on the part of the Apostles, if it did not formally constitute the Provincial Government in the Church, at least evidently prepared the way for it.

1. Through the direction of the Holy Spirit, in the conversion of the centurion Cornelius, a way was opened for the establishment of the Church in Cæsarea, the Metropolis of Palestine. A short time after, the Church at Jerusalem, hearing tidings of many converts through those who had been scattered abroad, on the persecution that arose about Stephen, sent Barnabas as far as Antioch. Saul and Barnabas, when separated for the work to which they had been called by the Spirit, went to Seleucia, the Metropolis of Isauria, and then sailed to Cyprus and preached the Word in Salamis, the Metropolis of that Island. Afterward they went to Paphos in the same Island. From Paphos they went to Perga, the Metropolis of Pamphylia; from Perga to Antioch, the Metropolis of Pisidia. Being driven from that city by the violence of the Jews, they went to Iconium, the Metropolis of Lycaonia. Having here also been used despitefully, they "fled into Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the Gospel." In thus grouping together the cities of Lycaonia, and the neighboring regions, the Apostles plainly show that, in their preaching of the Gospel, they had respect to the civil division of the Roman Empire into Provinces. When they leave this Province, they return to Iconium, and then to Antioch in Pisidia. Having passed throughout Pisidia, they come to Pamphylia, and again preach the word

in Perga. Thence they go to Attalia, and thence to Antioch in Syria, "from whence they had been recommended to the grace of God, for the work which they had fulfilled." In all this journeying, we see how constantly the Apostles adhered to the practice of preaching the Gospel first in the Metropolis of each Province, thus recognizing the importance of having the Church well established in the chief cities. Such first established and most important Churches would necessarily exert a controlling influence over all the others within the limits of the same Province. The action of the Apostles, even if it were not so intended, in practice led directly to the growth of the Provincial System of Government, as we behold it plainly developed at the close of the Second Century, only 100 years after the death of the last of the Apostles.

2. The same manner of viewing the Church separated into as many parts, as there were Civil Provinces, and of attaching the greatest importance to the chief city of each Province, continued in after years, even when the Apostles might have clearly seen its tendency. The Churches were called by the names of the chief cities. Epistles were written to the Churches in Rome; in Corinth, the Metropolis of Achaia; in Ephesus; in Philippi, the Metropolis of one Province in Macedonia, (or, as St. Paul himself calls it, "the chief city in that part of Macedonia"); in Thessalonica, the Metropolis of another part of Macedonia. In one of these Epistles, St. Paul joins, with the Church in Corinth, all the saints in Achaia. He gives a direction to those in Corinth, that they should do concerning the collection for the saints, as he had given order to the Churches of Galatia, implying that the order, given to Corinth, was intended, through it, to apply to the whole Province, as it did in Galatia. The Epistle addressed to the Churches in Galatia, evidently regards them as united into one body, having common interests. St. Paul, in his exhortation to the Thessalonians concerning brotherly love, says; "Ye yourselves are taught of God to love one another. And indeed ye do it towards all the brethren that are in all Macedonia," intimating that there was a special bond of union between them and the other Christians in the same Province.

3. St. Paul, on his last journey to Jerusalem, determined to pass by Ephesus, because he would not spend the time in Asia. He thus seems to imply that the Metropolis represented the entire Province. When he came to Miletus, the first city beyond the limits of Asia, he sent to Ephesus and called the Elders of the Church. We have the testimony of Irenæus, who flourished less than a hundred years after this assembly, that it included, not one Bishop and his Presbyters, but Bishops and Presbyters from all parts of the Province of Asia. "For in Miletus were assembled the Bishops and Presbyters, who were from Ephesus and the rest of the neighboring cities." St. Paul himself, indeed, clearly implies the same in his address to the assembled Clergy. "He said unto them; Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons." But how could they testify of him at all seasons in Asia, unless there were representatives from all parts of Asia? That St. Paul did not confine his teaching to the city of Ephesus, we learn from Demetrius, who charges against him, "that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people" from the worship of Diana.

4. In the Council, held at Jerusalem, about Circumcision and obedience to the Law, St. James, the first Bishop of Jerusalem, seems to have presided, though there were present those, who had been made Apostles before him, and who had taken a more active part in propagating the Gospel. The Letter, sent by that Council, was written not to Antioch alone, but to Antioch and Syria, thus uniting the interests of the two, and giving a peculiar prominence to the Metropolis, as the medium through which the decision of the Apostles was to be enforced in the whole Province. Accordingly, when the Messengers were sent, they read the Epistle first at Antioch.

5. St. Timothy was Bishop of Ephesus, as we may gather from St. Paul's first Epistle to him, in which he says, that he besought him to remain at Ephesus. At the close of the second Epistle, he directs St. Timothy to salute the household of Onesiphorus, proving that the usual abode of the latter was in the same city with St. Timothy. But he had previously written of the Onesiphorus, whom he commends for ministering

to him at Rome. "In how many things he ministered to me at Ephesus, thou knowest very well." In the same Epistle, he exhorts St. Timothy to "hold fast the form of sound words"; though he declares, "this thou knowest, that all they which are in Asia, are turned away from me: of whom is Phygellus and Hermogenes." St. Timothy is thus connected with "all Asia," and his responsibility for the preservation of the Faith in that Province clearly suggested. This view is confirmed by the Fathers, who unanimously assert that St. Timothy had charge of all Asia.

6. Titus was left in Crete, to set in order the affairs of the Church, and to ordain in *every city*. In that Island, we are told, were once a hundred cities, in many of which there were Bishops at a very early date.

7. St. Peter addressed his Epistle to those scattered through various Provinces, calling them by name. Thus, like St. Paul, he follows the Civil divisions of the Empire, in his arrangement and classification of the Churches.

To those appreciating the force of circumstantial evidence, these arguments, drawn from the Scriptures, cannot but have great weight in forming the conclusion, that the Apostles themselves designed to establish a Provincial Government in the Church, similar to that existing in Civil matters. But it is unnecessary to press them so far. They show a state of affairs recognized by the Apostles, a distinct association of Christians in each Civil Province, which, so soon as they became numerous, would necessarily lead to independent organization, on the basis of the Civil Provinces. They perceived, and acted upon the conviction, that the center of political and commercial influence was the most available point from which to propagate the Church; and that the authority residing there would exercise the most beneficial influence in restraining the extravagance of unbelief or heresy, and the disorders arising from them, from which even the Apostolic days were not free. Even long subsequently, we find this reason assigned for the origin of the rights and honors of the Metropolitan See. In Canon IX, of the Synod of Antioch, A. D. 341, it is stated, that the Civil Metropolis was chosen for the See of the chief

Bishop, "because all, who have business, come together, from every side, to the Metropolis."

VI. When we consider how intimately the Provincial System was interwoven with the entire practical government and working power of the Early Church, being fully developed by A. D. 200, if it were not directly provided for by the Apostles themselves, are we not entitled to regard that System as something more than one of mere expediency? It is a System, stamped with the approbation of those who were taught by the immediate successors of the Apostles; and, in its general features and principles, it has the Apostolic sanction. It was a System, under which the Church grew up and prospered, and spread widely, beneath the adverse pressure of the Civil rulers. If that System was not, under God, one chief instrument in the rapid extension of the Church, during the first three Centuries, at least it was well adapted to meet all the requirements of the condition of affairs at that time.

How does this apply to the condition of our own Church? Every living, working Church must, from the very demands of its organic life, constitute, at least, one Province. It must have a head to direct the action resulting from that life. Our own Church, as already stated, is no exception to this law of necessity. Hitherto it has constituted one Province. We have our Presiding Bishop, who exercises all the power over mere routine business, enjoyed by the Primates of the Early Church. And, if he were the occupant of the most important city, and if that city constituted the main part, if not the whole, of his Diocese, so that he could acquire a strong personal influence within its limits, he would exercise, in all probability, as much control even over the extensive (in territory) Church of the United States, as the early Primates over their comparatively narrow limits. We may see this exemplified in the case of Bishop White, who became Presiding Bishop, while still in the vigor of life, in the then largest city in the Union, and that in a central Geographical position. The traces of the beneficial influence which he exercised will be felt and recognized in the Church for centuries.

While the Church was confined to the Atlantic States, or at

the farthest, had only a Missionary existence beyond the Alleghanies, and while the Presiding Bishop resided at Philadelphia, (which, in the Providence of God, was the case for the long space of nearly fifty years,) the present arrangement, of one united Province, answered, in part, all necessary purposes. But that, which was suited to the times and the circumstances of those with whom it originated, has long since passed away. Each year makes it more and more evident, that soon a change must be made. Propositions of various kinds have not only been discussed in private, and in the public Journals and Reviews, but also brought before the legislative Councils of the Church. The great importance of the subject is already deeply felt. The practical work of the Church, in all its varied departments, Church Schools and Colleges, Church Homes and Hospitals, the Increase of the Ministry, Domestic Missions, Home Missionary work, all these demand more of organic unity and efficiency. Here and there a single Presbyter, by his Christian zeal and force of character, and sustained by a strong Parish, does something in the way of Missionary aggression; but our whole Episcopal System, as such, is thoroughly unprimitive in its practical workings, and is not adapted to the condition and wants of society. Men see this and feel it. Hence the need of the most thorough and careful consideration, before any irrevocable step be taken.

Our object has been, in these pages, to present an outline of the Provincial System, as it existed in the Early Church, in its purest days; in the Church, *sub Cruce*, as it used to be called; when the shadow of the Cross still rested upon her; before the world, in its ambition, had begun to disarrange her external frame-work; or, with its philosophy, to poison the fountains of her inner life. If this were the place, and we had room to spare, we would show, that the System, as above presented, is not liable to either of the two prominent objections which have been brought, and with great force, against the multiplication of Small Dioceses, by the adoption of the principle of "SEE BISHOPRICKS," formerly recommended in our pages. One objection is, that it sunders the connection of the Bishop now in charge, with a large portion of his Diocese;

the other, that it isolates the weaker from the stronger portions of the Church, and so deprives them of that fostering protection which they need. The Provincial System, fairly presented, meets these objections fully. The principle of "See Bishopricks," as the natural method of the Church, working in her normal capacity, in all the great centres of population and influence, of course cannot divide the Church up into isolated, disconnected fragments. St. Paul tells us, that the Body, "*by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*" (Col. ii, 19.) And he elsewhere says, that, "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv, 16.) The practical adjustment of our present System to the Primitive plan, is a simple thing. Let us only become a thoroughly earnest, working Church, and we shall, of necessity, fall into it, almost before we are aware.

The pressure, of necessity, has already been so strongly felt, that, in one most important branch of discipline, provision has been made for enforcing it in a manner similar to that which would result from the formal adoption of the Provincial System. We allude to the recent alteration in the Canon for the trial of Bishops. The old Canon was framed entirely and consistently upon the idea of our whole Church being a single Province. But, according to the existing law, such a trial is conducted, not by the whole body of Bishops, but by seven, chosen by lot; and even these cannot proceed to trial, unless the charges have first been examined by a board of inquiry, consisting of Presbyters and Laymen, from *the three Dioceses adjoining* that of the Bishop, against whom charges are brought. This same board of inquiry has also the right to refuse to present the Bishop for trial, and that refusal constitutes a bar to any future presentment on the same charges and evidence. Such a Canon is a plain confession, that the Church has outgrown the old order of things; that, at least in matters of discipline, necessity is compelling her to adopt a portion of that System, which, while it provides for the unity of the whole

Church, and for one Faith, leaves matters of discipline and of local interest, to local assemblies.

The necessity for some change, in the organization of the Church in this country, being thus plainly confessed, it is a question of the gravest importance, What shall be the nature of that change? Can we do better than imitate primitive example? Hitherto we have, with one single exception, followed the divisions of the Civil Government; is it not possible to continue the same rule, and yet gain all the advantages of the Provincial System? This can be done by constituting each State a Province. Several of the States are already ripe for division into three or four, if not more Dioceses. Those few, which, from smallness of territory, and slowness of growth in population and wealth, have no immediate prospect of needing more than a single Bishop, might be left in the position of a similar class of ancient Auto-cephalic Dioceses. Their dependence upon neighboring Dioceses for the consecration of their Bishops, and the right (always exercised in the Church) to depose a heretical Bishop, being preserved by law to the other Bishops, would be all-sufficient guaranties for the preservation of the Faith.

Such a course would produce less change than to group together different States; for, under any principle of arrangement, there would necessarily be much that was arbitrary, and therefore needing frequent re-adjustment. The new order would grow, naturally, out of the old, as each State felt the necessity of more Episcopal supervision and labor. And, what might sometimes prove of considerable importance, the Church within the limits of the entire State would have a recognized instrument for speaking her wishes in reference to those points in which she necessarily comes in contact with the Civil Law. The want of some such method has been already felt in the State of New York, where there are but two Dioceses; and difficulties and delays would increase in a compound ratio of the increase of the number of Dioceses. In connection with this, we cannot but look with favor upon the plan proposed, in the last Convention of the Diocese of New York, providing for independence of local action, in various parts of the Diocese, while the whole remains united under one head. The

plan looks forward to the time, and that not a distant one, when each of those parts shall have its own Bishop. We hope, before that anticipation is realized, the importance of being united, after the consecration of their Bishops, will be as strongly recognized, the Bishop of New York being the Primate, and the head of the whole Province. Such a plan would obviate many of the objections now made against the division of the Diocese, into the details of which it is not now necessary to enter.

In the settlement of these and similar matters, now pressing upon our own branch of the Church with the full force of necessity, the example of the Early Church, when acting according to its own independent judgment, and when, in many outward circumstances it closely resembled our own position, will needs have very great, and, in our judgment, should have a determining influence. As we have already shown, long before the union of the Church and the State, certainly by A. D. 200, if not under the government of those whom the Apostles themselves set apart and consecrated to the Office of Bishop, the Provincial System, in its essential characteristics, was fully established. In each division of the Roman Empire, that had a separate Civil Government, there was one chief Bishop, having charge of the Metropolis as its Pastor, and likewise an oversight of the whole Province, in things concerning its general welfare, and who was held accountable for the due discharge of these responsibilities. There were Bishops also over each of the other cities in every Province, in local matters entirely independent of the Primate, while the Primate himself could do nothing of consequence without their concurrence. It was the natural outgrowth of a living, working Church. Nay, may we not say, that such a System, in its primitive simplicity and effectiveness, was adopted under the guidance of the Holy Spirit, specially promised to the Apostles and their successors? And can we, seeking the growth of the Church in a country that holds out so many promising indications of success, improve upon that which, in the course of three Centuries, amid persecutions and opposition of Science falsely so called, spread the Church over the entire extent of the Roman Empire?

ART. III.—EARLY ANNALS OF THE AMERICAN CHURCH.

CHAPTER III.—FROM 1611 TO 1616.

THE associates of Lord De la War in the direction and government of the Colony of Virginia were persons of high moral character, as well as of rank and distinction, and deserve from us more than a passing notice. Sir George Somers was made Lord High Admiral of the expedition, and, though above three score years, and possessed of an ample fortune, he cheerfully forsook all the enjoyments of home and society, to which his age and rank entitled him, and entered, with the zeal of earlier life, into the difficulties and perils which attended the settlement of a distant wilderness. Sir Thomas Gates was made Lieutenant Governor, and Sir Thomas Dale, High Marshal.

Somers early undertook a voyage to the Bermudas, to procure a supply of provisions for the Colony, but was taken sick on the way, and died shortly after his arrival, in the place which is still called St. George's Town, in honor of his Christian name. Gates was soon after dispatched, with a report to the Council of London of all that had happened to the expedition; and, in the mean time, Lord De la War had restored order and harmony to the distracted Colony. He built two forts for protection against the savages, ordered the exploration of the interior of the country, and speedily established that peace and watchful industry, which distinguished the Colony under his administration. But his feeble Constitution was not proof against the relaxing influences of the climate, and the ceaseless labors that devolved upon him. In less than a year from the time of his arrival in Virginia, he was compelled, by failing health, to return to England, leaving the Colony in charge of Captain Percy, until the arrival of Sir Thomas Dale, who was now on his way with a fleet of six ships, well supplied with men and provisions.

Dale landed at Jamestown, on the 10th of May, 1611, accompanied by the Rev. Alexander Whitaker, Doctor of Divinity, whose name will ever be honorably associated with the history of

the Church in America. Although this Clergyman was later in the field than both Hunt and Bucke, he has still received the distinguished title of the "Apostle of Virginia," from the earnest and devoted spirit with which he pursued his work, the length of time he was engaged in it, and the large measure of success which attended his labors. He was the son of the celebrated Dr. Whitaker, of Cambridge, who bore a conspicuous part in the Romish Controversy of his time, and though well and comfortably settled, and enjoying the devoted attachment of his people, he was moved, by his love for souls, to undertake the arduous work of preaching the Gospel in the wilds of Virginia. Crashaw says of him :

"He was well approved of the greatest and beloved of his people, and had competent allowance, to his good liking, and was in possibility of better living as any of his time; he had also means of his own, left by his parents; all which notwithstanding, he merely of himselfe, for ought I know, entertained a purpose of going to Virginia, to assist that Christian plantation in the function of a preacher of the Gospell. And having, after many distractions and combats with himself, settled his resolution, that God called him thither, and therefore he would goe, he accordingly made it good, notwithstanding the earnest dissuasions of many of his nearest friends, and the great discouragements which he daily heard of, touching the business and the Country itself. Without any persuasion but God's and his own heart, did he voluntarily leave his warme nest; and, to the wonder of his kindred and amazement of them that knew him, undertooke this hard, but, in my judgment, heroicall resolution, to go to Virginia and helpe to beare the name of God unto the Gentiles."

In the month of August, following the arrival of Dale and Whitaker, Sir Thomas Gates, the Lieutenant Governor, returned to Virginia, bringing with him three hundred additional men, and an abundant supply of provisions, cattle, seeds, and agricultural implements, for the use of the Colonists. A Clergyman, named Glover, also accompanied him, whose history shows, that he too was animated by the same spirit of devotion and self-sacrifice. Although already somewhat advanced in years, he was not deterred from undertaking the work of making known the name of Christ to the inhabitants of the wilderness. The same writer, who has given us an account of Whitaker, says of Glover, that he "was an approved preacher in Bedford and Huntingdonshire, a graduate of Cambridge, revered and respected ;" but, he adds :

"He endured not the sea-sickness of the Country so well as younger and stronger bodies, and so, after zealous and faithfull performance of his ministeriall dutie, whilst he was able he gave his soule to Christ Jesus, (under whose banner he went to fight; and for whose glorious name sake he undertooke the danger,) more worthy to be accounted a true confessor of Christ, than hundreds that are canonized in the Pope's Martyrologie."*

These Clergymen, devoted to the work of establishing the Church of Christ in this new world, were fortunate in the character and spirit of the present Governors of the Colony, under whom they were appointed to labor. Crashaw says, that Gates, the Lieutenant Governor, was a "religious, valorous, and prudent gentleman." His pious spirit was shown in his conduct at the Bermudas, and in his prompt repairing to the Church, upon his landing at Jamestown, to give public thanks to God for the wonderful deliverance of his people from so many and great perils. When he resumed the government of the Colony, it was agreed upon, between him and Dale, that the latter should undertake the work of building a second town, some seventy miles higher up the river, to be called Henrico, in honor of Henry, Prince of Wales, then living. Gates, however, did not remain long in Virginia, and, upon his return to England, the government of the whole Colony again devolved upon Dale, who continued to administer its affairs till the year 1616, when he returned to England, leaving Yearly deputy Governor in his absence. Stith says, that Dale may be justly ranked among the first and best Governors the Colony ever had, and that, by his vigor and judgment, its affairs were put into an easy and prosperous condition. That he was zealous also for the spiritual interests of the people committed to his care, and for the extension of the Gospel to the natives around him, we have ample evidence. A letter from him to the Bishop of London, dated June 18th, 1614, is still extant, in which he answers some friendly importunities to return home, by saying, that the labors in which he was engaged were undertaken for God's cause, and that he knew not what recompense to expect, or when, "from Him in Whose vineyard" he labored, and "Whose Church, with greedy appetite," he desired to erect. It

* Quoted in Anderson, Vol. I., p. 225.

having been intimated, that the whole enterprise would prove a failure, he further says :

"Oh, why should so many princes and noblemen ingage themselves, and thereby intermeddling therein, have caused a number of souls to transport themselves, and be transported hither? Why should they (I say) relinquish this so glorious an action? for if their end be to build God a Church, they ought to persevere if otherwise, yet their honour engageth them to be constant. Howsoever they stand affected, here is enough to content them, let their ends be either for God or M^m-mon. These things having animated me to stay for a little season, to leave those I am tied in conscience to return unto, to leave the assured benefits of my other fortunes, the sweete society of my friends and acquaintance, with all mundall delights, and to reside here with much turmoile, which, I will constantly doe, rather than see God's glory diminished, my king and countrey dishonored, and these poor people I have the charge of ruined."*

After establishing the town of Henrico, Dale proceeded to build another town, five or six miles higher up the river, and on the opposite side, which he called New Bermuda. As at Jamestown, so at Henrico and New Bermuda, a Church was among the earliest buildings erected, and Mr. Whitaker became Minister to both, residing, alternately, at each of them. A "faire, framed Parsonage" was also impaled at Henrico, and a hundred acres, called "Rocke hall," set apart for the future support of those who should preach the Gospel to the inhabitants of that district. The Church first erected at Henrico, though said to have been a handsome structure, was only intended for temporary use, and the foundation was laid at the same time of another, to be built of brick. The history of this settlement is, of course, closely connected with that of Jamestown, the Governor of the Colony sometimes residing at one place, and sometimes at the other. It also appears, that when, in 1614, Sir Thomas Dale returned to Jamestown, Whitaker removed to the same place. At Henrico, however, the first Parsonage was built, and, as we shall see hereafter, a noble beginning made for a University and Free School, for the children of the Natives.

Mr. Whitaker had given himself to the work of establishing the Gospel in Virginia, for three years. But when this time had expired, he was unwilling to abandon it, and not having

* Purchas, IV, 1768.

yet grown weary of his banishment from home and the "sweete society" of his friends, he declared his intention to live and die in the work. About this time (1614) he preached a Sermon, which was afterwards published in England, which shows the earnestness of his character, and the spirit of zeal and devotion with which he pursued his undertaking. The text of his Sermon was, "Cast thy bread upon the waters, and thou shalt find it after many days." It was published in England, under the title of "Good Newes from Virginia."* There are many passages in this Sermon, which show the true Missionary spirit of its author. Pleading with his countrymen to engage in and sustain this work of Christianizing the Heathen, he says :

"Cast forth your alms, my brethren of England, and extend your liberalitie in these charitable workes, which God hath called you to performe. Let not the servants of superstition, that thinke to merit by their good workes, (as they term them,) goe beyond us in well doing; neither let them be able to open their mouths against us, and to condemne the religion of our Protestantism for want of charitable deeds. Those that cannot help in monies, by reason of their poverty, may venture their persons hither, and heere not only serve God, but helpe also these poor Indians, and build a sure foundation for themselves; but if you can do neither of these, then send your earnest prayers to God for the prosperity of this worke."

Again he says :

"Awake, you true-hearted Englishmen, you servants of Jesus Christ, remember that the plantation is God's, and the reward your countrie's. Wherefore, aime not at your present priuat gains, but let the glory of God, whose kingdom you now plant, and good of your countrey, whose wealth you seeke, so farre prevaile with you, that you respect not a present return of fame for this yeare or two; but that you would more liberally supply, for a little space, this your Christian work, which you so liberally began.†

There is a Letter of Whitaker's, still extant, written to his cousin, who was a Clergyman in London, which bears testi-

* This was, doubtless, the first *American Sermon* ever published, though some ardent admirer of the Puritans re-published in New York, a few years ago, what he called "the first Sermon preached in New England, and the oldest extant of any delivered in America." It was by a *Layman*, and preached in Plymouth, in the year 1621. The reader of these papers has learned, that there was preaching in New England of a much earlier date than this, by an ordained Clergyman of the Church of England, and we now see that Mr. Whitaker's Sermon was published eight years before that of the Plymouth Layman. See Church Review, Vol. XIV, No. 1, p. 94.

†Anderson, Vol. I, p. 236.

mony to the high character of Dale, the Governor of the Colony, as well as to his own earnest and self-denying spirit. He says: "Sir Thomas Dale, our religious and valiant Gouverneur, hath brought that to pass which never before could be effected. . . . Yet, notwithstanding, are the vertuous deeds of this worthy Knight much debased, by the letters which some wicked men have written home."

He adds, in conclusion:

"I marvaile much that any men of honest life should feare the sword of the Magistrate, which is unsheathed in their defence. But I much more muse, that so few of our English Ministers, that were so hot against the Surplis and Subscription, come hither, where neither are spoken of. Doe they not either wilfully hide their tallents or keepe themselves at home for fear of loosing a few pleasures? Be there not amongst them of Moses his mind, and of the Apostles, that forsooke all to follow Christ? But I refer them to the Judge of all hearts, and to the king that shall reward every one according to gaine of his talents. But you, my Cosen, hold fast that which you have, and I, though my promise of three years service to my country be expired, will abide in my vocation here, untill I be lawfully called from hence. And so, betaking us all unto the mercies of God in Christ Jesus, I rest forever."^{*}

While it is with unalloyed satisfaction that we record the evidences of the true and faithful spirit of this early Missionary of the Cross, this pleasure is further heightened by the knowledge that he was not alone in his high purpose and holy desires. Crashaw, in his Epistle Dedicatorie, to the Sermon above referred to, says, of Whitaker and his fellow laborers:

"Now we see, to our comfort, the God of heaven found us out, and made us readie, to our hands, able and fit men for the Ministerial function in this Plantation; all of them Graduates, allowed preachers, single men, having no Pastorall cures, nor charge of children, and, as it were, every way fitted for that worke. And because God would more grace this business, and honour His owne worke, he provided us such men as wanted neither living, nor liberty of preaching at home; more, in my judgment, have they to answer for, who, wanting both, will not only not go themselves, but disparage and depraue them that go. And though Satan visibly and palpably raignes there more than in any other knowne place of the world; yet be of courage, blessed brethren. God will treade Satan under your feet, shortly, and the ages to come will eternize your names as the Apostles of Virginia."[†]

During the Ministry of Mr. Whitaker, and the office of Dale as high Marshal or Governor, there occurred the baptism

^{*} Purchas, Vol. IV, 1770.

[†] Anderson, Vol. I, 238.

of Pocahontas, and her marriage to John Rolph, an Englishman of good family and education. The romantic story of this Indian Princess has been so often told, that we shall only introduce such parts into our present narrative as will serve to show the Christian spirit and purpose of those who were privileged to transplant this wild flower from those savage ranges, into the garden of the Lord, and to nurture and protect it, during a brief, but beautiful life.

Her agency in the salvation of the life of Captain Smith, when she was but a child of twelve or thirteen years, had made her history well known to the English, and her subsequent offices of kindness in bringing succor to them in their distress, and warning them of unsuspected dangers, from the stratagems of her own people, had greatly endeared her to the Colonists, and perhaps first suggested the thought of rescuing one of such natural goodness from the cruelties and degradations of savage life. Her father, Powhatan, had broken off his friendly relations with the English, and was constantly annoying them by making prisoners of the men, and appropriating to his own use whatever arms and agricultural implements he could lay his hands upon. To compel the return of these, a plot was laid, in the time of Gates' administration, to secure the person of Pocahontas, and to hold her as a hostage for the friendly conduct of Powhatan. This was accomplished by the stratagems of Captain Argall, in the year 1612. Pocahontas, once in the possession of the English, was treated with great kindness and delicacy, and every effort made to instruct her in the Christian faith, and to win her over from the idolatries of her nation. These efforts were crowned with complete success. She showed great capacity, as well as an earnest desire for instruction, and, after the lapse of some months, made, at her own request, a public profession of her faith in Christ, and was baptized into His Church, by the name of Rebecca.

Whitaker and Dale, both seem to have taken a great interest in this child of the forest, the first fruits of their Christian labors among these tribes, and have left on record some very interesting statements concerning her. Dale says, in the same Letter to the Bishop of London from which we have already quoted :

"Powhatan's daughter, I caused to be carefully instructed in the Christian religion, who, after she had made some good progress therein, renounced, publicly, her country idolatry, openly confessed her Christian faith, was, as she desired, baptized, and is since married to an English gentleman of good understanding, (as by his letter unto me containing the reasons of his marriage of her you may perceive,) another knot to binde this peace the stronger. Her father and friends gave approbation to it, and her uncle gave her to him in the Church. She lives civilly and lovingly with him, and I trust will increase in goodness, as the knowledge of God increaseth in her. She will goe into England with mee, and were it but the gaining of this one soule, I will think my time, toile, and present stay well spent."*

There is every evidence of the existence of the most sincere and ardent affection, between this young "English Gentleman" and Indian Princess. She willingly gave up her own people, and all the distinctions she was entitled to, as the daughter of the noble and powerful Powhatan, and he put in peril his reputation among his own countrymen, and even brought upon himself the displeasure of his king, by seeking an alliance with one of a heathen race, and of a royal stock! There is extant a long and very interesting Letter from Mr. Rolph to Sir Thomas Dale, declaring his design and intention to marry Pocahontas, and at the same time setting forth the doubts and perplexities which harrassed his mind. No one can fail to perceive what genuine piety and high principle actuated the writer, and, if our space allowed, we would gladly give the whole of this ancient and deeply interesting document. We must be content, however, with a few extracts. In order to the better understanding of this Letter, it should be borne in mind, that Rolph was a young Englishman, of good family and education, and that he was about to engage himself to a girl of a hated and despised race, trained up to womanhood among a savage and idolatrous people, with whom, as yet, not one of the meanest of the Colonists had ventured to intermarry. He assures Sir Thomas Dale, that he defers to his "mature judgment," either "persuading him to desist," or "encouraging him to persist, with a religious fear and godly care." And, after declaring his conviction, that he is called hereunto by the Spirit of God, and that he seeks His protection in his virtuous and pious endeavors, he goes on to say :

* Purchas, Vol. IV, 1769.

"Let therefore this my well advised protestation which here I make before God and my conscience, be a sufficient witness at the dreadful day of judgment, when the secrets of all living hearts shall be opened, to condemn me herein, if my deepest intent and purpose be not to Strive with all my power of body and minde, in the undertaking of so mighty a matter, for the good of this plantation, for the honour of our Countrie, for the glory of God, for my own Salvation, and for the converting to the true knowledge of God and Jesus Christ an unbelieving creature,—viz: Pokahontas. To whom my hartie ard best thoughts are and have a long time bin so intangled and intrahled in so intricate a labyrinth, that I was even awearied to unwind myself thereout. But Almighty God, who never faileth his that truly invoke his holy name hath opened the gate and led me by the hand, that I might plainly see and discern the safe pathes wherein to treade. To you, therefore, (most noble Sir) the patron and father of us in this country, doe I utter the effects of this my settled and long continued affection (which hath made a mighty warre in my meditations:) and here do I truly relate, to what issue this dangerous combat is come unto. . . . I never failed to offer my daily and faithful praises to God, for his sacred and holy assistance. I forgot not to set before mine eies, the frailtie of mankind, his proneness to evill, his indulgence of wicked thoughts, with many other imperfections, wherein man is daily insnared and often times overthrowen, and them compared to my present estate. Nor was I ignorant of the heavy displeasure, which Almighty God conceived against the sonnes of Levi and Israel, for marrying strange wives, nor of the inconveniences, with other the like good notions, which made me look about warily and with good circumspection into the grounds and principall agitations, which thus provoke me to be in love with one whose education hath been rude, her manners barbarous, her generation accursed, and so discrepant in all nurtreture from myself, that often times with fear and trembling, I have ended my private controversie with this:—"Surely these are wicked instigations, hatched by him who seeketh and delighteth in man's destruction." "And so with fervent praier to be ever preserved from such diabolical thoughts, (as I tooke those to be,) I have taken some rest." "Thus when I thought I had obtained some peace and quietness, behold, another but more gracious tentation hath made breaches into my holiest and strongest meditations; for besides the many passions and sufferings, which I have daily, hourly, yea, and in my sleepe indured, even awaking me to astonishment, taxing me with remissness and carelessness, refusing and neglecting to perform the duties of a good Christian, and crying, 'Why dost thou not endeavour to make her a Christian?' And these have happened to my greater wonder, even when she hath bin furthest separated from me. Beside, the Holy Spirit hath often demanded of me, why I was created, if not for transitory pleasures and worldly vanities, but to labor in the Lord's Vineyard, there to sow and plant, to nourish and increase the fruits thereof. And if this be, as undoubtedly this is the service Jesus Christ requireth of his best servant, woe unto him that hath these instruments of pietie put into his hands, and wilfully despiseth to worke with them! Likewise adding hereunto her great appearance of love to me, her desire to be taught and instructed in the knowledge of God, her capableness of understanding, her aptness and willingness to receive anie good impression, and also the spirituall, beside her own incitements hereunto stirring me up. What should I doe? Shall I be of so untoward disposition as to refuse to leade the blind into the right way? Shall I be so unnaturall as not to give bread to

the hungrie, or uncharitable as not to cover the naked? Shall I despise to actuate these pious duties of a Christian? Shall the base fear of displeasing the world,* overpower and withhold me from revealing unto man these spirituall works of the Lord, which in my meditations and praier I have daily made known to him? God forbid! I assuredly trust He hath thus delt with me, for my eternal felicitie and for his glorie; and I hope so to be guarded by his heavenly grace, that in the end, by my faithfull praier and christian labour, I shall attaine to that blessed promise pronounced by that holy Prophet Daniell unto the righteous that bring many unto the knowledge of God,—namely, that they shall shine like the stars forever and forever. . . . I doubt not these shall be sufficient both to certify you of my true intent, in discharging of my duties to God, and to yourselfe, to whose gracious Providence I humbly submit myself, for his glory, your honour, my Countrie's good, the benefit of this Plantation, and for the converting of one unregenerate to regeneration, which I beseech God to grant for his dear Sonne Christ Jesus his sake. Nor am I in so desperate an estate, that I regard not what becometh of mee; nor am I out of hope but one day to see my countrie, nor so void of friends, nor mean in birth, but there to obtain a match to my great content; nor have I ignorantly passed over my hopes there, nor regardlessly seek to lose the love of my friends, by taking this course: I know them all, and have not rashly overslipped any."†

This Letter was sent by Dale to England, and he not only approved and encouraged the marriage of Rolph to Pocahontas, but endeavored, without success, to obtain her sister, with the view of another alliance with some English gentleman.

In the extract above, given from Dale's Letter to the Bishop of London, he states clearly that Pocahontas was baptized, and *afterwards* married to Rolph, and that "her Uncle gave her to him in the Church." This was Opachisco, whom Powhatan had deputed, with two of his sons, to bear his consent to the marriage, and to be present at the ceremony. The

* That this was no groundless fear, will appear from the following:—"The Rev. Peter Fontaine, in a letter to his brother in England, in which he advocates inter-marriage with Indians as a means of their civilization and Christianization, says, 'But this our wise politicians at home put an effectual stop to, at the beginning of our settlement here, for when they heard that Rolph had married Pocahontas, it was deliberated in Council, whether he had not committed high treason by so doing, that is, marrying an Indian Princess; and had not some troubles intervned, which put a stop to the enquiry, the poor man might have been hanged up, for doing the most just, the most natural, the most generous and politic action, that was ever done on this side of the water.'"—*Old Churches and Families of Virginia*. Vol. I, p. 82. It is even said, that King James himself was, for a time, jealous of Rolph and Pocahontas, lest they should set up a rule in Virginia, by right of inheritance from Powhatan!

† *Old Churches and Families of Virginia*. Vol. I, 126.

renewal of his relations of amity with the English was still too recent, for him to trust himself as far away from his own dominions as Jamestown, even on the occasion of the marriage of his daughter with one of his new friends and allies. The marriage took place, according to Captain Smith's statement, "about the first of April, 1613." Rolph and Pocahontas returned from Jamestown to Henrico, and remained there till the return of Dale to England. It is said, that the site of their dwelling is still to be pointed out to the visitor, about two miles below the former city of Henrico, and about fourteen or sixteen miles below Richmond, where, still, one may "gather up some broken bricks, which have been worn by the ploughshare for one or two centuries, on the well known spots, where the houses of Sir Thos. Dale, Rolph and Pocahontas once stood."

It can be no matter of surprise, that the story of Pocahontas should have had a charm for all classes of readers. Some have thought it a highly exaggerated romance, founded on the fact of the first marriage of an Englishman with an Indian. But there are no points of our early history better established, than the whole story of her life, even in its most touching and most memorable events. She belonged to one of the noblest families of her race. And Captain Smith testifies of Nantaquans, her brother, that he was "the most manliest, comeliest, boldest spirit he ever saw in a Savage." All, who ever saw Pocahontas, acknowledged that she was in no sense his inferior, and that she was cast in one of nature's first moulds, both as to person and character. Smith says, that she had "a compassionate, pityful heart," and that she was esteemed the "*nonpariel*," by him and his associates. Notwithstanding the occasional misgivings of Rolph in reference to their marriage, and the foolish fears of his countrymen, concerning such alliances, it is declared, that "nothing but good resulted from the union." Mr. Burke, the historian of Virginia, after giving the name of some of the descendants of this American Princess, says:—"This remnant of the imperial family of Virginia, which long ran in a single person, is now increased, and branched out into a very numerous progeny. The virtues of mildness and human-

ity, so eminently distinguished in Pocahontas, remain in the nature of an inheritance to her posterity. There is scarcely a scion from this stock, which has not been, in the highest degree, amiable and respectable."

In the year 1616, Dale, having now placed the affairs of the Colony in good order, returned home, leaving Yeardley Deputy Governor. He took with him Pocahontas and her husband, for the purpose of introducing her to the King and nobility of England. She was received with great consideration and favor, by James and his Queen, and by Lord De la War, the Governor of Virginia. The Treasurer and Company of Virginia, voted a suitable provision for herself and her child, which was born after her arrival in England, and the "Lady Rebecca," as she was now called, was every where received with the most marked kindness. Her bearing in these new scenes, testifies to the true nobility of her nature, and the aptness and gentleness of her disposition.

Stith says: "She was, by this time, well instructed in Christianity, spoke good and intelligible English, and was become very civil and ceremonious after the English fashion." Captain Smith, who owed his life to her, was among the first to welcome her to England, and always treated her with great kindness, though she could not at first understand the ceremonious bearing he was obliged to adopt, on account of the foolish jealousy of the King. The courtiers, that flocked to be introduced to her, confessed that the hand of God was in her conversion, and that they had seen many English ladies of less beauty and genteel carriage than she was. She was a fragile exotic, however, in that rude climate, and it was soon evident, that she would never return to her native country. Purchas, who was present at a stately entertainment, given to her by the Bishop of London, thus quaintly speaks of her death: "At her return towards Virginia, she came at Grauesend, to her end and graue, having given great demonstration of her Christian sincerity, as the first fruits of Virginia conversion, leauing here a godly memory, and the hopes of her resurrection, her soule aspiring to see and enjoy presently in heauen, what

here shee had joyed to heare and belieue of her beloued Sauour."^{*} The Register of the Church at Gravesend, contains the following entry concerning her burial. "1616, Mar. 21. Rebecca Rolfe, wyffe of Thomas Rolfe, gent., a Virginia lady borne, was buried in ye Chauncell."[†] Her son was left in England to be educated, and afterwards became a person of fortune and distinction in the Colony of Virginia, where he left a long line of descendants. Rolph also returned to America, as Secretary to Argall, in 1616, and remained here till his death in 1622.

We think no American Churchman can fail to take a lively interest in this simple history. The conversion of this Indian Princess was the first reward those self-denying Missionaries reaped, for all their toil and painstaking with her benighted race. She was, in the language of Smith, "the first Christian ever of that Nation, the first Virginian ever spoke English, or had a child in marriage by an Englishman." And the earnest-hearted Churchmen at home looked upon her, as the instrument for opening the way for the speedy conversion of her whole people to Christianity. Of their bitter disappointment, we are yet to read; but their earnest desire to accomplish such a result, and the liberal and enlightened plans which they inaugurated, should ever move our admiration and gratitude, even if they rebuke the faithlessness of every age of the Church since that day, for its neglect of the spiritual interests of the first occupants and proprietors of American soil.

The administration of Dale, which closed, upon his return to England with Rolph and Pocahontas, deserves a passing comment, before we continue the narrative of subsequent events. The Colony were indebted to him for one of the first and most important reformations in the management of their affairs. Previous to his time, there had been no individual right in property. Not only the lands generally, that had been granted by the Company for the encouragement of adventurers, but

^{*}Purchas, Vol. IV, 1774.

[†]Anderson, Vol. I, 244,—Note.

the farms, that had been allotted to the settlers, had been held by them, as tenants at will, without any title in the soil. This enlightened Governor procured a change in the policy of the Company, and there were now granted to every adventurer into the Colony, and to his *heirs*, fifty acres of land, and the same quantity for every person imported by others. Chalmers, in his *Annals*, well says: "A humiliating tenure, unworthy of freemen, was thus changed into that of common Socage; and, with this advantageous alteration, freedom first rooted in Colonial soil, and although choked at the beginning, it soon acquired strength in so fruitful a climate, and flourished."*

Of Dale's religious character, we have already had abundant evidence, and we see here, that he was also a mild and discreet ruler. It is true, that the power had been delegated to him of establishing martial law, which, in the end, proved a sad drawback to all the benevolent purposes, that animated the founders of the Church in this Colony. A power, which, in the hands of a humane and Christian Governor, like Dale, was entirely harmless, became, with some of his successors, a cruelty and a scourge, the evils of which could scarcely be exaggerated. We have already stated, that these laws were established by the influence of Sir Thomas Smith, the Treasurer of the Company, and without the sanction of the Council. But a few years sufficed to show, how vain was the attempt to build up either a State or a Church of Englishmen, under Laws written in blood, as were these. And we find the Company hastening, at the first practicable moment, "to break the chains of the Colonists, and to unfold, in the midst of the wilderness, the true principle of the representative system, universal suffrage and equality."

The general character of these Laws is too well known to require here any extended extract from them. Suffice it to say, they were severe and cruel in the extreme, and were copied, for the most part, from the Laws observed during the Wars in the Low Countries. The following are some of the Enact-

* Chalmers's *Annals*, p. 36.

ments, which concerned the civil and religious interests of the Colonists. Thus, "to speak impiously, or maliciously against the Holy and blessed Trinitie, or against the knowne Articles of the Christian Faith, or to do any act, that may tend to the derision or despight of God's Holy Word," was constituted an offense punishable by death. To behave irreverently "unto any Preacher or Minister of God's Word," was a crime for which the offender was to be "openly whipt three times, and to ask public forgiveness in the Assembly three several Saboth daies." Absence from Divine Service, "upon the working daies," or "the Saboth," was to be visited, the first time by a forfeiture of the day's or week's allowance, the second by whipping, and the third, by condemnation "to the Gallies for six months," or even death.

Dale's neglect to enforce any of these penalties, shews that he had no sympathy with a system of such cruelty and tyranny as this. Nor can we believe that the zealous and enlightened Churchmen at home, who belonged to what was called the "patriot party," could have had any agency in establishing an order of things in the New World, which would surely overthrow those liberties of the people, that they were using all their eloquence and influence to establish in the Old World. The names of Sandys, Ferrar, and Southampton, and others of like spirit with them, who took so prominent a part in the establishment of the Church in the Colony of Virginia, must be forever free from such a suspicion as this.

With all the power of their high position, and their own enlightened zeal, they could but in a measure inspire their associates with those lofty motives, that would forget present gain to themselves, for the future spiritual interests of the nation they were establishing; neither could they urge them on far in advance of the spirit of the age, in reference to their civil liberties. But a few years elapsed, however, till their influence was manifested in the enlightened and liberal spirit, which dictated an entire change in the management of the affairs of the Colony, by the establishment of a representative government, on the soil of Virginia. We referred, in the first of these

papers, to this interesting event in our early history, and we propose to give, in our next Article, a brief sketch of the first "Assembly of Virginia," which was held in Jamestown Church, with the Rev. Mr. Bucke acting as Chaplain.

All must agree, with the historian Bancroft, that "a perpetual interest attaches to this first elective body, that ever assembled in the Western World, representing the people of Virginia, and making Laws for their government, more than a year before the Mayflower, with the Pilgrims, left the harbor of Southampton, and while Virginia was still the only British Colony on the Continent of America."*

*Bancroft, Vol. I, 156.

ART. IV.—THE ITALIAN REFORM MOVEMENT.

1. *L'Union Chrétienne*, Journal Hebdomadaire, paraissant tous les Dimanches. Paris.
2. *The Churchman's Calendar*, for the Year of our Lord, 1863. New York: Gen. Prot. Epis. S. S. Union and Church Book Society. 1863.
3. *La Secolarizzazione della Bibbia*, proposta da MONSIGNORE PIETRO EMILIO TIBONI, S. T. D., etc. etc. Brescia: 1861.
4. *Il Clero e la Società*, ossia Della Riforma della Chiesa, per FILIPPO PERFETTI. Firenze: 1862.
5. *Lo Stato Attuale della Chiesa*, per G. B. HIRSCHER. Traduzione dal Tedesco di OTTAVIO TASCA. Milano: 1862.
6. *La Colonna di Fuoco*, Giornale Religioso-Politico, pel Comitato Centrale dell' Associazione Clerico-Liberale-Italiano. Napoli.
7. *L'Episcopato Italiano e L'Italia*, per opera di LORENZO ZACCARO. Napoli: 1863.
8. *L'Emancipatore Cattolico*, Giornale Religioso-Politico-Letterario della Società Emancipatrice del Sacerdozio Italiano. Napoli.

It is less to review, than to *associate* the above named periodicals and pamphlets, as well as their respective subjects and aims, that they have thus been grouped. Our design is not to draw the attention of the reader to either or to all of these, in themselves, so much as to that which is, more or less, the common subject of them all.

The aim of the first is expressed by its title; *L'Union Chrétienne*. Its chief co-editors are, the Abbé Guettée, a French Roman Catholic, and the Russo-Greek Arch-Priest, Wassilieff; leading Anglican divines are among its constant

correspondents ; while its professed principles are those which were the basis of the English Reformation, *i. e.*, those of the Primitive Church. We look upon this periodical, as the exponent of the great characteristic of that period of religious history, upon which we are entering. There is much, in the current records of the times, to indicate at least a hopeful tendency towards a restoration of the Unity of the Church. The best elements of Church life throughout Christendom seem to be steadily developing in this direction,—and the complementary nature of many simultaneous, yet, humanly speaking, independent phenomena, to bear witness to the presence and the working of the Holy Spirit, to this very end. Among these latter, we mention the little work of Dr. Coxe, his *Churchman's Calendar* for this current year. It is the index hand, pointing us to the true principles, by and through which alone, we are fully persuaded, can the Christian or the theologian subserve, or even comprehend the religious spirit of the present and the coming age.

The problems to be resolved are two. First, the restoration of communion between the divided parts of the organic Catholic Church : and, second, the re-absorption of “inorganic Christianity.” If we dwell upon the latter, we, as American Churchmen, at least, recall, on the one hand, the extent to which the yearning for Unity has already subordinated their respective denominations, in the various Christian bodies around us ; and, on the other, the good beginning, made in the Church by the “Memorial Movement.” If we revert to the former, the calm, though powerful influence of our Greek Mission, and the good purposes of the Committee on intercourse with the Church of Sweden, are at once associated with the Russo-Greek movement, so lately begun, alike in our own and in our Mother Church, by our General Convention, and in the Convocation of Canterbury, and with the story of what we trust will prove the dawning of an Italian Reformation.

There are not wanting grounds for regarding this latter as the advance of a movement, eventually to become co-extensive with the Latin Churches ; but it is here purposed, only to review the events which have lately illustrated the progress and

direction of the religious mind in Italy, and enlisted a warmly sympathetic recognition, on the part of many members of both branches of the Anglican Communion. It is thought, however, that the facts which may be stated, should be weighed, and that the hopes these may inspire should be cherished in the connection above indicated; and that we should not regard the spiritual history of Italy as more isolated now, than was that of Germany, or that of England, in the Sixteenth Century. We trust, too, while we seek to enlist the interest of American Churchmen in the religious and Ecclesiastical events now transpiring in that land of solemn, sacred memories, that this interest may be awakened in them, as constituting, not only a part of the Divine unfolding of such a future for the Church of Christ,—but also a part in which the Anglican Church, and we, as among its children, are called on to fulfill our portion of the Divine instrumentality.

It is, perhaps, impracticable to ascertain whether, or how far, the seeds of a healthy reaction from the spiritual tyranny and corruption of Rome, may have been preserved to Italy, from the past. It is true, the traces of Ambrosian independence have not entirely disappeared in the Milanese: the teachings of Claudius, Bishop of Turin, in the Ninth Century, have undoubtedly been inherited, and are represented by the Waldensians: Florence has never forgotten Savonarola: it is thought that the doctrinal influence of Juan Valdes, and his friends, Ochino and Peter Martyr, had been crushed only out of sight by the Neapolitan Inquisition: and the life and labors of Scipio Rioci, have lately been re-written at Pistoia. But whatever coöperating influence and power may have been derived from such sources as these to a movement already in progress, it is believed that the causal agencies of Providence must be sought in the civil history of the present generation.

A transient result of the revolutions of 1848,—and again that of the more stable consolidation of the Italian Kingdom,—has been the practical freedom of conscience, which, step by step, accompanied the promulgation of the Sardinian Constitution. Thus Italy was opened to the reception and to the study of the Word of God, and the Church deprived of the

coöperation of the civil arm, in enforcing her arbitrary mandates of repression.

The consequent wide-spread, and abundant circulation of the Italian Bible, in Diodati's translation, should be named next in order. Many copies had been secretly preserved during the ten years preceding: but, since the events of 1859, the Bible Societies of great Britain, Geneva, and New York, have distributed thousands upon thousands through the land; and the eagerness with which they have been received, has surpassed every expectation. To this may be added the personal influence, often more lasting than might be supposed, of foreign travelers, sojourners and residents, of faithful Christian men and women, ministers and laity, of many lands and of many tongues, who have largely been the channels—and ever the most successful—through which the Sacred Scriptures have been thus distributed.

Close upon this followed the earnest, spiritual *Waldensian Missionaries*. At the first opening of the field, they poured forth, from their Central Committee at Turin, using little colonies of their own people, as their nuclei, and, devotedly laboring to realize their dream of Centuries, by making their long enduring Valley Church the evangelizing agency of Italy.

Of almost equal importance was the *return of the exiles*, at the summons of a patriot king. Of these—the noblest and most enlightened men of Italy—not a few have learned, in the Protestant States of Europe, or in this country, if not the spiritual value of a pure Christian Faith, at least its moral fruits, and the civil advantages which accompany it; and have now returned to their native land, to be among the most influential class of her citizens, and, in their various positions, the enemies of the spiritual, as well as of the temporal claims of Rome. Among these, some will be found, who have learned to appreciate the position, at once Evangelical and Catholic, of the English Church; and who are this day fervent laborers in the cause of a primitive reformation of their own, the ancient Church of Italy.

To these should justly be added the presence and witness, in Italy itself, of the *Anglican Communion*; a witness to Primitive Catholicity.

But the most powerful of these developing causes of a reformatory spirit has been, the suicidal, but providential policy of the Court of Rome. The bitter hostility, with which she has every where set herself against, and sought to compel her priests to array themselves against the progress of liberty in Italy, at the very time when that liberty was the fondest hope of the people, and the necessity of Italian constitutionalism, the deepest conviction of her patriots and her statesmen—has *forced* an issue, which would else have been studiously avoided by all. Men have been compelled to regard the Church of Rome as the enemy of Italy : and thus has been raised, in many a thoughtful mind, the question—so fatal to her spiritual despotism—whether a system, at such enmity with their highest temporal interests, could be the best for the promotion of their eternal good.

If the civil progress of Italy has thus developed a parallel progressive tendency in her religious and Ecclesiastical estate—if the direct has developed such an induced current—the diverse, and too often opposing principles, under which the first has been sought, at different times, and by different classes of public men, have also been analogically represented by different classes of reformers. The destructiveness of Mazzinism has been manifested, as truly, and with the same characteristics, in the affairs of the Church, as in those of the State: the chimerical *conservatism* of Gioberti, though abandoned in the civil arena, still animates the strong Ecclesiastical party of Passaglia: while, midway between these, that principle of statesmanship which consists in the *constitutional regeneration* of secular sovereignty, as embodied in the oldest royal house of Italy, and which has been represented by an Azeglio, a Cavour, and a Ricasoli, finds itself in moral alliance with those principles which have been advocated by a Caputo, a Tasca, a Perfetti, and a Zaccaro, and which indicate, as the true remedy for the religious evils of the past, and security for the spiritual hopes of the future, a Primitive Reformation of the ancient Italian Church.

Upon the first of these—*i. e.*, the so-called Evangelical party—we shall dwell but briefly, and in outline ; since it is not so much its independent history, as its relations towards,

and influence upon the Primitive party, which we wish to present to our readers. Sufficient acquaintance with the former is not wanting, however, not only to justify such statements as may here be made, but also to furnish, should occasion demand, a more detailed record of this branch of the reform movement.

The Revolutions of 1848-9, and the consequent open field for a time afforded, for the free circulation of the Bible in the vulgar tongue, as well as to the active labors of the Waldensians, gave birth, throughout *North Italy*, to several little bands of these "Evangelicals," or Bible students. Of those in Piedmont, where alone civil liberty continued uninterrupted, it may be generally stated, that their origin was Waldensian, and that many continued under the fostering care of their missionaries, or of ex-priests—in either case, sent by, or reporting to a Central Committee at Turin—to hold their ground, and sometimes slowly to increase. During the year 1860, the number of these gatherings was considerably multiplied, and they were found, not only in various parts of Piedmont, but also in Genoa, Milan, Florence, Pisa, and Leghorn; while, save a single *Società Evangelica*, in Naples, no instance is known south of Tuscany. A missionary, each in Perugia and Palermo, is scarcely an exception. The representative, if not practically the leader of this whole party, is *De Sanctis*, an ex-priest, at present the pastor of the Evangelical Church at Genoa, and believed to be the chief Editor of *La Buona Novella*, their bi-monthly organ, which has been issued at Turin from 1851, and is probably still sustained.

In Florence, the distribution of Italian Bibles by an English Banker, and the coöperating labors of two Waldensian ministers had formed, in 1848, such a band of the faithful, (of whom the *Madiai* will be remembered,) which were soon dispersed by the restoration of the Grand Ducal Government. Secretly nourished, however, after the banishment of their former guides, by two earnest maiden ladies of the English sect of Plymouth Brethren, they survived much persecution and, upon the restoration of freedom in 1859, re-assumed their congregational character under the care and advice, first of

these ladies and afterwards in various degrees and at different times, of Waldensian, Scotch and American sojourners and residents.

The Polity of all these organizations is purely Congregational, sometimes carried to great practical extremes. In Florence, at least, although their ablest and most influential leader was a pious and zealous ex-priest, *Gualtieri*, they recognized no ministerial order of whatever derivation, and only accepted the office as a temporary and transferable relation, based for the time being upon their own choice and reception. It is not known that there exists any organic relation whatever between their different congregations. Their Worship is as simple and informal as can well be imagined; and, though very earnest, is entirely regardless of what a Churchman would consider the decencies and solemnities of the place and the hour of prayer, and of those externals which, under any other circumstances, would be to Italians, of *all* people, the essentials of both. Their preaching is expository, not essaical—doctrinal, rather than practical, in substance; and though fervent, conversational rather than oratorical in style. Their Theology, so far as it is positive, is Calvinistic; but it is sufficiently negative and indefinite to command the confidence and support, equally of the Waldensians, and of the various representatives of the English Plymouth Brethren, the Genevese Church, the Scotch Presbyterians, the French Protestants and of the American and Foreign Christian Union, and even of a few English and American Churchmen, who, generally through the first, but often in alliance with them, have largely contributed money, and have labored with warm-hearted and patient zeal in a work, which, on the testimony of many Waldensians themselves, is not likely to be widely or permanently successful. Finally, their *aim* is the substitution of a free Protestantism (though they carefully avoid that word) for the historic Church of Italy: and this party, therefore, combines those who wish to destroy the Church—or at least to withdraw themselves and others from it—for the sake of freedom of conscience and the possession of divine truth, and such as advo-

cate and labor for these latter, only for the sake of destroying the Church.

Thus we recognize in these reformers little to exclude them from the long catalogue of separatists, chiefly of the trading and working classes, who, impelled to resistance by the spiritual tyranny and disgusted by the moral corruptions of Rome, have scattered the religious records of Italy with the stories of their ephemeral efforts to establish themselves as the disciples and guardians of Evangelical truth; but whose schemes have successively died away, from their lack of that historic power and organic vigor, which could alone have harmonized them with the real needs of the people and of the times. In the Florentine churches—of which we can speak from personal knowledge—we find, in different degrees, the same sad mixture of the most diverse motives and characters; the same fervent zeal, undirected by knowledge; the same simple, but often presumptuous reliance on the Holy Spirit, together with a neglect of those means by which alone we have a right to expect His influence and guidance. United only by their rejection of the doctrine and ministry of the Church of Rome, they were ever ready to divide, on the attempt to act positively, either in the enunciation of the principles or in the choice of the men that should take their place: and the extemporized evangelists of this reformation expounded the Song of Solomon, applied to the Romish Church the Apocalyptic denunciations of Babylon, or, at best, grew metaphysical upon the subject of the Divine decrees; while the ex-priest Gualtieri alone preached the simple and positive Gospel of “Christ Jesus and Him Crucified.” There was indeed much in the simple earnestness of very many of these “Evangelicals,” in their deep craving after truth, in their devotion to the blessed privilege of the possession and the study of the Word of God, to touch the heart and to stir the enthusiasm of even a stranger and a foreigner: but there seemed little ground of hope that, when an impulsive and unregulated zeal had lost its force, the interest of novelty died away and the influence of more unworthy motives run its course, there would be left to them, *as churches*, any element of permanence beyond the life, labors and personal influence of a De Sanctis or a Gualtieri.

Such were the various churches and congregations, which made up the "Evangelical" or radical party of the Italian reformers in the summer of 1860,—from about which time may be dated the first noticeable influence of sounder principles of Ecclesiastical and religious reformation. This party had served to diffuse among the Italian *people* some realization of their spiritual needs, and measurably to arouse the desire to obtain a purer Gospel than that which Rome had preached to them : but it gave to this desire no efficient embodiment or lasting direction. Its healthy function will, in the future, be found to be that of preparing the *masses* for such changes as the more controlling class of reforming Churchmen may be able to secure for them. But this experiment has had, up to this point, another value, making up its providential place in the working of the Divine purposes ; for it has been the means of bringing many true and genuine Christian spirits, who would have been convinced only by the experiment, to the conviction of the utter want of adaptation to the normal Italian character of a Church without a Ministry and without a Liturgy, and of the impracticability of securing general or permanent reformation on the principle of an entire rejection of every feature of their former Church. They began to perceive that they must adopt principles more conservative and less at variance with the nature and training of the Italian people ; or else become mere destructives, pulling down, after the impetuous example of Gavazzi, and leaving only ruins in their path.

An influence was first exerted in the direction of checking these radical extremes, and giving to this movement, in part, a more conservative tendency, by the Anglican Church, through the English or American Chapels organized, or Clergy resident and sojourning, in Italy. Doubtless their chief influence has been intangible, bearing, for the observing and the thoughtful, their silent witness to the Scriptural and Primitive solution of that, which is the great problem of the times to the truly Christian hearted Italian ; on the one hand, restraining many who might have fled to these conventicles, as to their only escape from the spiritual tyranny of Rome, their only hope for the pure Word of life ; on the other, suggesting to many more

a mode of reconciling their hereditary reverence, and even love for the ancient Church of Italy, with their yearning for purity of doctrine, of morals and of worship; and thus preparing both classes unitedly to welcome and coöperate in the effort to attain a Primitive reformation of the Italian Church. But this witness of our Church to the harmony of evangelical truth with an historic ecclesiastical character, an Episcopal Ministry and a Liturgical worship, is known to have been, at least in Turin and in Florence, a means of recalling many to the fact that they were escaping from one extreme only to expose themselves to the opposite danger. In the former city, Italians connected themselves with the English Chapel itself: in Florence, the influence of the then Minister of the American Episcopal Chapel, with the coöperation of an English clerical friend, decided one of the Evangelical congregations above mentioned to seek the ministrations of an Italian ex-priest, whose clerical office they recognized; to adopt, for their worship, an Italian translation of the English Liturgy; and to call themselves an Episcopal Church. The loss of their pastor, and especially the closing of our Church and the abandonment of this post of influence, were fatal to the permanence of this Episcopal congregation of Italians: but the rise of the Primitive party, in their old Church itself, for which many had thus been prepared, gave a new direction to the hopes and prayers of such as still loved their Prayer Books, and had really learned to appreciate the position which they had thus assumed.

II. Passing now from these to the Passagliani—from the extreme left to the extreme right wing of the Reformers—we must dwell still more briefly upon the conservative party. As such, it can scarcely be said to have had any direct relations with the Primitivists: since, though their aims are too parallel to permit us to regard them as opposed, the theory and purpose of the one falls, as yet, too far short of those of the other, to allow of a conscious alliance. Those of whom we now speak, aim at the *reform of the Papacy*, as such, rather than at the reform of the Church: in other words, the restoration—we would rather say the *creation*—of a Tridentine ideal of the purely spiritual Papacy. So long as the Court of

Rome and the *Temporalisti* doggedly cling to a Mediæval type of polity, and resolutely defend or deny, rather than seek to remove, the grossest social and moral corruptions, these, even thus, must be considered, relatively, as genuine Reformers: but, although they regard themselves as striving to save the Church from such changes as will reach the spiritual autocracy of the Pope or its doctrinal and disciplinary system, as well as from the destructiveness of ultra-Protestantism; they will hereafter be found, in God's wise Providence, to have proved a check only upon this latter, while they have virtually labored with the Primitive party for those great initial reforms, which shall make all others possible. Thus, though an entirely distinct party now, in the future they will probably be found unwittingly to have prepared the way for this latter, and to have become, in a great degree, only its more slow moving portion.

Unlike those of whom we have spoken and those of whom we have yet and chiefly to speak, this party has no history, no existence as such aside from what is personally connected with a single man. Passaglia is not merely the leader but the embodiment of his party, and it is such only by virtue of being his supporters and followers.

Carlo Passaglia would, beforehand, have been at once designated as the very van-leader of the defenders of Rome and of the Papacy, in just such an issue as the present. Formerly the private adviser of the Pope himself; for ten years the official organ of the Roman Curia; more Ultramontane than Rome, more Papal than the Pontiff; a Jesuit; regarded as the first theologian, whether for ability or learning, of his Church and day;—he published in 1851 a ponderous, systematic defense of the Papal Supremacy, and was appropriately selected by the Pope to write a formal and elaborate treatise upon the dogma of the Immaculate Conception. This was issued in three quarto volumes, under the sanction of the Holy See, is universally and justly regarded as the authoritative exposition of this new development of Romish doctrine, and entitles Passaglia himself to be considered the Defender of the Faith of the Church of Rome, in its extremest and latest form. *This* is the man who is now the strongest and most influential

of all the Italian Reformers ; who seems to be made an arm of the Lord, at least to prepare the way for religious truth, and who stands now in a position, whose only partial advance probably enables him at present to do better service, and to gather around him a more formidable party, than if he were more thorough in his theory of reform.

The publication, in the summer of 1861, of a pamphlet under the title, *Pro Causa Italica*, which, while reserving the Spiritualities of the Pope, defends against him the temporal rights of the Italian Kingdom ; its condemnation by the Congregation of the Index ; his suspension *a divinis* and escape from Rome ; his reception at Turin, and appointment to a Chair in the University of that city ; and the establishment of the *Mediatore* as the organ of his views,—are the principal successive steps by which Passaglia has attained his present position. That however which chiefly unites him and his party, is the issue early in 1862, of an address to the Pope, in which, while fully acknowledging his Vicarship of Christ, with all its titles and spiritual powers, it warns him of the growing conflict between Italy and the Church ; and beseeches him to secure, alike the peace of the one and the safety of the other, by a frank renunciation of the temporal power and the constitution of Rome as the Capital of Italy. This address was presented, with about ten thousand clerical signatures, one-fourth of the entire number of priests in Italy. It would be impossible to estimate the number of those who, though sympathizing with its object, would not venture upon this step ; but they are probably even more numerous. Of the eight thousand nine hundred and forty-three names actually published with this memorial in a pamphlet edition before us, Dr. Passaglia classifies seventy-six as Episcopal Vicars, one thousand and ninety-five as Monsignori, and Cathedral or Collegiate Canons, seven hundred and eighty-three Arch-Priests, Provosts and Rectors, three hundred and seventeen Chaplains, eight hundred and sixty-one Coadjutors, Curates and Vicars, three hundred and forty-three Doctors, Preachers and Professors, one hundred and sixty-eight Clerical public Instructors or Teachers, four thousand five hundred and

thirty-three secular Priests and seven hundred and sixty-seven regular Clergy.

More lately still Passaglia has been elected to the Italian Parliament, and has also become the leading editor of *La Pace*, a daily paper: but the *Mediatore*, it is presumed, is still the voice of his party, as he himself is its soul; and we may sum up its present position in the words of that journal, when it claims to go "no further than to protest against the Pope continuing to hold his temporal dominion, to the prejudice of Italian national unity and with injury to the whole Latin Communion;" as yet, neither proposing nor recognizing the need for reform, in either the doctrine or the discipline of the Church.

III. In the meantime, the materials were being steadily prepared for a movement towards reform, more natural, more hopeful and more permanent than either of these; one which, we trust, will eventually absorb the better class of the Passagliani, and before which the occupation of the "Evangelical" party will fade away.

The causal agencies named above,—freedom of conscience, the circulation of the Bible (save as regards the influence of this among the priests themselves) and the policy of Rome—may be regarded as preparing the way and awakening the desire for some reform, rather than as giving such desire a fixed direction. The others were more specific in their influence. As we have already seen, on the one hand, that the "Evangelical" party, as such, had a directly Waldensian origin; so on the other, it is a restored exile whom we first find laboring for the enlightenment and *Reformation of the Church*: and we are inclined to think that, to the coöperation of such individual causes at the North, and of Bible reading among the priests in the South, (perhaps also measurably of the scarcely realized influence of the witness borne by the Anglican Church,) are to be jointly ascribed, under God, the beginnings of the Primitive party. Hence in North Italy, where the "Evangelical" movement claimed to have pre-occupied the field, sound principles of fidelity, at once to Evangelical truth and to the Catholic Church, were quietly diffused by *individual* exertions: in the South, where the Waldensian missionaries had

not been able to pre-attach a radical or destructive signification, in the ears of the Clergy, to the word "reform," such principles attained *organic* power; and we find the strength of the movement, not only in the Church but in the Priesthood itself. Italian Primitivism is therefore, except in purpose, scarcely yet a whole; and we shall better consult clearness by referring to its several developments successively, than by attempting to follow the strict order of time.

We shall then speak first of the extent and character of the *individualism*, which has thus far been called forth in this cause. Occupying every stage of advance, from the merely willing recipient of guidance to the confirmed and settled advocate of a Primitive reform, such men as are springing up throughout the kingdom, simultaneously though undesignedly, to bear their independent witness to the same conviction of Italy's great need, may be regarded as comprised under three distinct classes.

There are those, as yet the most numerous, who are willing to receive testimony and to weigh arguments and who have, thus far at least, freed themselves from the fetters of their education and associations. Few can realize, who have not closely studied the enslaving spirit of Romanism, how much even this is, and how bright is its promise. Such as these are studying the Sacred Scriptures, as the great and only pure fountain of truth; and *very* many are also more or less ready to review their opinions concerning the Anglican Churches; to consider their claims to being as truly Catholic in origin and history, and, in so far as they are sounder in doctrine, purer in morals and more Primitive in worship and discipline, more truly so than the Church of Rome; and to admit them as faithful witnesses to the Scriptural union of Apostolic Order and Evangelical Truth. Finally, such as these are ready to examine their Prayer Books, and to read the history of the English Reformation for themselves, instead of blindly accepting the dicta of its bitterest enemies.

Again, there are those who, having passed through this stage, have adopted more or less strong convictions of the absolute necessity of a Reformation in the Italian Church, and views, more or less clear, more or less thorough, but all alike

of substantially the same tendency—of the nature of the reforms so needed. These, some secretly, some as suspected, some as suspended from their priestly functions, quietly await the course and progress of events and the coming of a time when they may at least welcome, if not even take part in, their respective spheres, in such a reformation.

Of these two classes it must here suffice to speak thus in general terms: the evidence of their existence and of their spread and the nature of their relative position towards the avowed reformers will appear, incidentally, in connection with these last.

For there is also a third class of those who to their convictions have added the resolution to labor for, instead of merely awaiting, this longed for period. Here belong many whose names are already dear to every hopeful friend of Italian Reformation. They have started up, one by one, from one end of the peninsula to the other—but (save such as are identified with the *organic* movement in South Italy) especially in the neighborhood, as centers, of the cities of Florence, Milan and Turin. The Theologian and the Parish Priest, the Nobleman and the Scholar—they are laboring together and in union with Italy's devoted foreign friends; on the one hand, to awaken the Italian Church to a consciousness of her corrupt condition, and to incite her efforts for a return to her own Primitive Catholicity; and, on the other, to point to the witness which the Church of England and our own Church bear to that standard of genuine strength and purity and truth. Of these, a few names may, nay should be mentioned: and among these we record that of *Count Ottavio Tasca* of Lombardy. This Nobleman, whose patriotic songs have added to the reputation of his ripe scholarship the name of "*Il Poeta Nazionale*," occupies a position peculiarly deserving of our affectionate respect. Advanced in years, he has long devoted alike means, time and influence to sow the seeds and to foster the spirit of Reformation within his loved Italian Church: and we shall indulge ourselves in speaking the more fully of him and of his work, since, in so doing, we shall perhaps best enable our readers to appreciate the position and labors of a class, of which he was,

so far as known, the first and may be regarded as a representative.

Alike suspected by the Austrian Government and hated by his Diocesan, the Bishop of Bergamo—denounced for his liberality, alike at Vienna and at Rome, before the events of 1848; Count Tasca was at that time exiled, stripped of his possessions, and forced to support himself and his family in a strange land by his pen. Ten years were thus spent in England; "but," to use his own words, "as God, in His eternal mercy, knows how to wrest good even out of evil, so, in the midst of such great bodily privations, I gathered for the soul, by Divine grace, treasures before unknown to me, since it was in the intimacy formed with many pious English families, and with several learned reformed Ministers, that light was given me." During this exile, the Count added to his offenses in the eyes of the Bishop of Bergamo, by translating and publishing, in Italian, over two hundred psalms and hymns, a few such smaller works as James' "Anxious Inquirer," and the "Life of Capt. Headley Vicars;" and also at this time, we believe, Coxe's "Christian Ballads;" for which his Episcopal enemy denounced him as "a heretic, an apostate and a daring and dangerous innovator."

The Lombard campaign of 1859 restored him to his country, though to but a limited proportion of his former property; and, after the battle of Solferino, he was entrusted with the Honorary Inspector-Generalship of the Military Hospitals of Lombardy, thirty-three in number, which placed under his charge upwards of ten thousand French and Italian soldiers. Anxious to provide for their spiritual as well as bodily welfare, he procured some two thousand French and Italian Bibles, and himself translated and had printed, in either language, a considerable edition of selected extracts from the English Prayer Book, freely distributing both with his own hands among the men. He then formed them into little "classes" of six or eight, selecting the best readers as their heads, and appointing them to read aloud certain portions of the Scriptures, and to lead the whole class, afterwards, in the prayers. For this the Count was vehemently accused to the Govern-

ment by the Bergamese Bishop. He was, however, not only heartily sustained by the Minister, who said that "no good Catholic and Italian could feel otherwise than thankful to him," but was shortly after decorated by the hand of the king himself. He was, moreover, appointed "Superintendent of Studies" for the Lombard Province; but upon this office he was prevented from actually entering, by the intrigues of the Bishop, who loudly declared that "the Faith was in danger, if this office was conferred upon a Heretic, a Reformer and a Propagandist of Protestantism."

It will readily be supposed that the activity of the good Count did not rest here. The Italian Bible had been, by this time, abundantly accompanied by a translation of the Book of Common Prayer, published by the London Society for the Propagation of Christian Knowledge, which had been gladly received by increasing numbers of intelligent Priests and Laymen, in whose hands it had been placed by judicious friends of Italian Reform. Count Tasca, during the years 1860-61, did much to give an even wider, though not an indiscriminate circulation to both of these, and also to the above-mentioned little volume of extracts which he had himself issued, and to distinct publications, in Italian, of the Litanic and of the Sacramental Services. These latter had also been issued, through the Count, by an English appreciator of his work, he himself, at his own cost, largely adding to the size of the edition authorized. A sketch of some of the incidents which illustrate his labors in this cause is given in an extract from an English friend and correspondent:

"Count Tasca has a small knot of Priests around him, thoroughly like-minded with himself: at their head is —, formerly a Parish Priest and Canon of —; but he became wearied and disgusted with the cabals going on, and gave up his preferments, and retired to quiet life on his own property in the country. This —, and the other Priests here, gladly helped Count Tasca spread the portions of our Prayer Book. Also, not long since, at Como, he met with a few Lay friends, who undertook to spread them, and to club together to provide means for doing so. Some copies fell into the hands of a Doctor, in one of the mountain valleys beyond Bergamo; and this good man recently came down, sixty miles, to see the Count, and to get a considerable number for distribution among his neighbors and patients. On another occasion, Count Tasca had written to a neighboring journal, to defend the character of a good Priest who had been calumniated. This Priest and his Cu-

rate shortly afterwards came to thank him, and found him revising the sheets of the 'Litanic,' and were greatly struck with the beauty of the Prayers, so different from and so far superior to, anything they had an idea we possessed. They had a long talk over the subject, which moved the younger Priest especially to a very great degree, and they left the old Count with quite new thoughts of the Reformed Episcopal Church worship."

The true position occupied by Count Tasca and by others whom he practically represents, but of whom we feel less free to speak, will be best shown by the following extracts from an Article published by him in a few journals, as he says, "in justification of our work, and in explanation of the noble and earnest part which the English Church takes in support of the so greatly desired reforms among us." We translate :

"The Religious Societies of England, (I speak of those which belong to the Church of the United Kingdom, that is, to the English Catholic Church,) far from wishing to *Protestantize* Italy, (in the sense which the Papacy attributes to this word,) desire nothing else, long for nothing, than to see established among us a *National Italian Catholic Church*, governed by its simply spiritual head; a Church free and independent, by virtue of its own liberty and independence, without pretending to wish other Sister Churches to be subject to her supremacy and to her abusive absolutism: and, to express it in a formula yet more explicit and clear, to restore in Italy the Religion of Christ, purified from all the abuses with which it has been surrounded by the long exercise of the usurped Temporal Power of the Roman Court, to its Primitive purity, and to those holy and exclusively spiritual institutions, upon which the Divine Legislator founded His Church, fortifying it by His divine Word, by the preaching of the Apostles, and by the writings of the earlier Fathers, instructed only by the discipline of the first Œcumenical Councils."

"Between this pious desire and the so-called Protestant propagandism, (for which perhaps the Waldensian, Calvinistic and Lutheran emissaries labor,) there is an immense distance. This tends to divide—that, to re-unite; and whenever the blessed work of our friends in England, members of the English Catholic Church, shall be crowned, as all good and enlightened Italians desire it may be crowned, with a happy success, the different Catholic Churches, now separated from, not to say opposed to, one another, will become attached and inseparable sisters, in the common and golden links of a blessed Evangelical fraternity."

During the past year, Count Tasca has added still another to his services in the cause of reformation, by the translation, from the German, of Dr. Hirscher's pamphlet upon the "State of the Church." With this he became himself acquainted through an English edition published, together with a valuable introduction, under the title of "Sympathies of the Continent," for both of which the English and American Churches are indebted to the

Rev. A. C. Coxe, D. D. This work is an honest confession, on the part of a learned Divine of undoubted faithfulness to Rome, of that Church's practical corruptions and a specification of needful reforms. Among these are the revival of Synodal action, the reclamation of the many who belong to the Church only in name, the revision of the Liturgy, the use of the vulgar tongue, Communion under both kinds, the reform of the confessional, the abolition of clerical celibacy, and emancipation from the tyranny which imposes on believers, as Catholic, certain doctrines not established by the Church. Of these the Count says :—

"The reforms proposed by Hirscher are very far from being sufficient for our needs: but it is a first step most useful for persons yet undecided about the necessity of reforms, to see that so celebrated a Roman Catholic theologian recognizes, at least partially, such a necessity."

Finally, we shall present Count Tasca in the midst of his latest labors, through two extracts, which we take the liberty of making from one of his own private letters, under date of Oct. 3d, 1862. We translate :

"I am now occupied," he writes, "in executing a project of mine, already well commenced and which, as it seems to me, ought to bear good fruit. The English Prayer Book, translated into Italian, is a golden book; but for children and young people, whom, more than others, I prefer to instruct, the reading of this book all at once, is food a little too heavy to be easily digested by them. It came into my mind, therefore, to break in pieces for them, as one might say, *the bread of the soul*. With this intent, I have divided the Prayer Book into several parts, and every part I have printed separately in little tracts, a thousand of which I then distribute, or cause them to be distributed, by means of colporteurs, to the lower people and principally to the youth; of course *gratis*. That portion, for example, which is now in press and of which I shall issue over a thousand copies, contains a clear and easy translation of the *Order of Confirmation* and of the *Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons*. The tract which will follow soon after (and which will be the fifth) will contain *The Catechism, The Form of the Solemnization of Matrimony* and the *Order for the Burial of the Dead*: and so on, until all these tracts, re-united will, so to speak, re-compose the whole Prayer Book. I have thought that, giving it thus broken up into little tracts, the contents of each tract, because short and separate, would be more readily retained in the memory of the readers."

And again, in speaking of his work at large, he says :—

"The system adopted by me in the present condition of my country, is that of avoiding dogmatic, or still more, religious polemics; these only irritate the feelings, and our work is simply a work of love, of peace and of concord. My principal

design is to convince the masses that the Reformed Church, and especially the English, is none other than a return to the Primitive Church of Christ in all its purity, and stripped of all those errors with which, chiefly from the 8th Century down, the papacy has disfigured it; and to show that the reformed English are at least as truly Christians as the Roman Catholics are, with the difference that the first, far more than the second, put in constant practice the holy precepts of the Gospel, which produces in them a practical morality much more pure than the second follow. To prove my assumption, nothing is more valuable than the method pursued by me of publishing separately, in several successive tracts, all the various parts which compose the golden Prayer Book. When I printed the Litany, extracted from the same, it found so great favor with the public that I was obliged to issue a second and larger edition of it. Even a few priests, moved by its magnificent and sublimely Christian language, confessed to me that they thought it better than that of the Roman liturgy. So powerful is the light of truth!"

Such is what may be called, perhaps, the Lombard phase or development of Primitive principles:—such the man to whom a future Reformed Italian Church will turn back as, thus far, in a great degree its representative, with a loving gratitude which a large hearted Christian cannot but already in part anticipate.

Among the developments of this North Italian individualism of the Primitive Party, we must also mention the published writings of certain *Priests* who have publicly brought alike their clerical office and their personal abilities to the support of the same holy cause. Though there is no reason to presume any direct relations between either of these and Count Tasca and his work, yet, in entire conformity with the wise policy indicated in the last of the above extracts, these also advocate and labor for practical rather than dogmatic reforms—in fact, in some instances, reforms which are theoretically consistent with the Tridentine standard of Catholic orthodoxy; but, nevertheless, such practical reforms as would almost inevitably lead to the ultimate restoration of sound doctrine as well as discipline.

First, perhaps, of these is Monsignore Pietro Emilio Tiboni, Canon of the Cathedral of Brescia in Lombardy. In 1861, this learned divine published an exhaustive treatise upon "The Secularization of the Bible;" a plea for the restoration of the Word of God to the laity, founded upon Scriptural, historical and practical grounds.

The comprehensive character of this treatise may be inferred from the fact, that he derives his arguments in order from the consideration that the books of the Old Testament were addressed to *all* the Hebrews ; that in a later period they were translated for their use into Greek, Chaldaic and Samaritan, and that they were read by all ; that those of the New Testament were in like manner designed for *all* the faithful, their arguments being adapted to popular instruction ; and that, with the former, they were translated into various tongues for the use of Christians of whatever nationality or tribe. He further discusses these various versions ; supports his position by the testimony of the Fathers ; dwells upon the practical good which would result from a secularization of the Bible ; points out the proper mode of attaining that end ; answers the argument from the danger of its abuse as well as that from its obscurity ; criticizes severally the modern Italian versions of Martini, Di Vence and Diodati ; contrasts the interpretation of the Bible according to the Church and the Fathers, with that according to the private judgment, prejudice, bias or ignorance of " Protestants ;" draws a strong concluding argument from the extent to which the precepts of the Bible apply practically to domestic and civil life ; and finally dwells on the duty of the clergy in the premises.

More lately, Monsignore Tiboni, in the Brescian Athenæum of which he is Vice President, has openly and with characteristic boldness and comprehensiveness discussed the subject of Papal infallibility. These are in substance the leading points in a logical sequence of twenty-one distinct propositions :—that the deposit divinely entrusted to the Church is only Revealed Truth ; that " it is clear then that the Church is not the established teacher to the world of any doctrine whatever, but of evangelical doctrine ;" and moreover, that " fidelity in preserving the deposit of revelation consists in neither subtracting anything from, nor adding anything to the same : " again, that the Pope alone cannot pronounce *ex cathedra* even on revealed truth, but only with the genuine and undoubted consent of the Catholic Episcopate : and therefore, that while even the joint voice of the Pope and the Episcopate is not authoritative con-

cerning matters beyond such limits ; neither are the Papal decisions, without such consent, binding upon the Church even upon dogmas of faith ; "wanting this latter condition, it is not certain that the judgment is infallible ; wanting the former, it is certain that it is not infallible : " *à fortiori* is such defect of both subject and authority doubly fatal to all claims upon Catholics to spiritual obedience, and the heaviest sentence which could be pronounced in their support would be only that of Giovanni Mastai Ferretti, King of Rome, not that of the Pope.

Another of these "faithful among the faithless" is the Abate Filippo Perfetti, late Secretary to Cardinal Marini, who has lately published at Florence, some able pamphlets bearing such titles as these,—"*Delle Nuove Condizioni del Papato*," "*Ricordi di Roma*" and "*Il Clero e la Società*." In this last named,—which is before us, and which is a masterly brochure,—boldly declaring that the Church "no longer reigns in the minds of men, no longer informs their real life," he speaks "of what the clergy *are* in modern society, of what they *should be* and of the means by which they may recover their authority ;" pointing out some needful reforms and gently leading the mind in the direction of others ; and this too with a clearness and a power which render most important aid to the cause to which the Abate has devoted his eloquent pen. In default of space to quote more fully, the following brief extract, taken almost at random, may be given as affording the key note of the tone of this little work.

"If there is actually an idea truly universal and common to all, it is that of progress: and what is progress but indefectable love? The Gospel is effectual in society, it accomplishes its work little by little, it declares itself little by little, it finds at every step new contests and new difficulties, it finds at every new manifestation new errors and new aversions ; but its action always progresses, always gains. We can say of the Gospel, as Galileo said of the earth,—*Eppur si muove*."

Again, another instance of this class, though less advanced in his position than either Tiboni or Perfetti, belonging in fact rather among the Passagliani—is found in Monsignore Francesco Liverani, formerly a Canon of Santa Maria Maggiore in Rome, and Domestic Prelate and Prothonotary of the Holy See.

His late work, "*Il Papato, l'Imperio e il Regno*," is a striking confession of the corruptions in discipline and morals of the Romish Church and clergy. He distinguishes between the ideal and the actual Roman Catholic Church : and, with all affectionate reverence for the former, sets forth in faithful and strong colors, though in sober tones, the disgraceful, false and corrupt characteristics of the latter, on account of which the Church is losing its hold upon the conscience of the people, just in proportion to their knowledge of what her degenerate monks, priests and Ecclesiastics have made her.

Finally, in addition to these examples of the working of the minds of some of the more influential Clerical advocates of reform in the Italian Church, we cannot refrain from giving a beautiful illustration of the spirit which is to be found among the best class of Italian Priests. We find in a late No. of the *Colonial Church Chronicle*, a large portion of a letter from Don G. Rizzo, the Vicar of Salboro in Venetia, to the Bishop of Padua, declining to comply with the demand of the latter, that he should give the support of his signature to a paper in defense of the temporal power and of the Papacy, in its struggle with the awakening life of Italy. From this paper we extract abruptly :—

"I may be told that, being but a simple priest, my plain duty is to read and learn ; and that, if I do so, I shall be with the Pope, not against him. My Lord, I *am* a poor parish priest and of indifferent attainments. I have not, perhaps, done all I could have done in my sacred calling ; but of one thing I am certain, that the first and most indispensable book which a priest should always have an eye upon and keep next his heart, is the Gospel,—that eternal light and infallible Word of Jesus Christ, by which I have endeavored to inform my conscience and shape my convictions. Now, every word of that Divine Book is a solemn condemnation of the temporal power. The genius of the Gospel is a spirit of poverty, self-denial, sacrifice, humility and unworldliness—the Cross alone is its sublime and mysterious symbol ; and every step that a Christian takes in the way of salvation, is a step further from the earth. * * * * The Pope clad in mean apparel—yea, barefooted—with the Cross in his right hand and the Gospel in his left, proclaiming justice and brotherly love, would assume a more imposing power than all the armies of the world put together could impart."

Such are some among the men whom Providence is raising up to be the hope and strength of the Italian Church.

We turn now to the *organic* development of Primitivism

in the Italian Church. Its germ is found in certain societies of liberal Clergy, united for the purpose of mutually sustaining each other, under Papal and Episcopal persecution, in their fidelity to Italy, to their King and to their principles. These arose first in Tuscany and the Modenese, during the year 1860, and probably originated with their leading President, the learned Florentine theologian, Luigi Crescioli. The Roman Court realizing their importance and strength, through the Bishops and by means of threats of suspension and of excommunication, succeeded in dissolving them.

But very many of their members, in January 1861, re-organized themselves as a single general Clerico-Mutual-Aid-Association; which, being enabled freely to establish its Central Committee at Naples, somewhat enlarged its scope and also changing its name, became the *Clerico-Liberal-Italian-Association*. They now found Episcopal protection in the Bishop of Ariano; and freedom to publish, as their organ, a journal styled *La Colonna di Fuoco*, (The Pillar of Fire), through which this Committee exercised a steadily increasing influence, not only among its rapidly extending constituency, but in the community at large. During an existence of nearly two years, this Society, through the Colonna, fulfilled, in the hands of Providence, a valuable transition instrumentality, and is entitled to grateful record as the means by which *organic Primitivism* was made possible in Italy. This was its Divinely assigned function. Its programme at its origin was simply the reconciliation of the Church and Italy, on the basis of the Papal renunciation of the temporal power and of such moral and practical reforms as any Tridentine theologian might consistently admit to be demanded by the theory of the Church. The prosecution of this programme, however, led the Committee step by step, perhaps unwittingly, into clearer light, to a truer knowledge and appreciation of the Anglican witness to pure Catholicity and to a stronger yearning for the return of their own Church to such a standard: until that body and its influence, and, measurably, the membership of the society, had arrived at a position and at aims substantially Primitive.

The numerical strength of this Association was in South

Italy, but it extended throughout the entire Kingdom : it was therefore by no means Provincial in its character, and had a sub-Committee, at least in Florence. In January 1862, it had a membership of 2000 ; in May, upwards of 4000 ; gradually marking its unconscious development and progress by including laymen as well as Clergy, and by supporting its claims to confidence, by the statement that it had extended its relations with the most learned men in England, in America, in France, in Germany, &c. In the summer of 1862, it included, according to the Colonna, "several Deputies of the Italian Parliament, whole Chapters of Cathedral Churches, heads of religious orders, canons, rectors and curates, philosophers, divines, scientific men, orators, &c.;" while three or four Bishops were "in friendly correspondence, though they dare not at present avow themselves." If we bear in mind the general determination and constant effort of the Bishops to suppress this society as they had its less dangerous forerunners, we readily credit its claims to represent a far larger number "who have been deterred by Episcopal censures from joining ; or who, after joining, have left for fear of suspension, which to many of them is literally a matter of daily bread." It was known, for instance, to have at one time embraced, in Florence, one hundred and fifty priests, a larger part of whom were forced to withdraw by the Archbishop's threat of suspension. Such was the personal strength of the association.

At the head of this society were two men whose names are entitled to grateful and affectionate mention. The first was Monsignore Michele Caputo, Bishop of Ariano and Honorary President of the Association. This prelate, being also Chaplain General of the old Kingdom of the Two Sicilies, had jurisdiction over all the army and navy chaplains and over all the royal churches and chapels in South Italy ; and since these privileges were, by a bull of Pope Benedict XIV, made independent of the Archbishop of Naples, he nobly exercised them to protect the members and to foster the objects of the Association. The other was that earnest hearted and learned priest, Don Lorenzo Zaccaro, the President ; to whom the Committee was chiefly indebted for its enlightened and faithful course. To

Zaccaro, together with Felice Barilla the Director of the Colonna, applies the language of the Abbe Guettée, who, in speaking of the Association, uses these words, which we take from the Churchman's Calendar:—"Its programme of a *Return to Primitive Catholicity*, is developed with great Scriptural erudition and an ample knowledge of the ancient Fathers and other monuments of the Church;" and it is he therefore whom we recognize as practically the representative of this portion of the reform movement.

The means through which the Clerico-Liberal Association exerted its influence, aside from such as were purely personal, were twofold. The first was the journal already mentioned, *La Colonna di Fuoco*, published bi-weekly from its organization until June 1862; but from that date, daily.

The other was the opportunity for advocating their cause from the pulpit, which was secured to them in the Southern Provinces by their Bishop-President, Caputo. The Archbishop of Naples having forbidden the pulpits of his province to the clergy of this body, the Chaplain General, *with the approval of the Government*, opened to them the royal churches and chapels under his authority; and the Colonna of Apr. 2d, 1862, was able to announce the ablest preachers of the society, for the remainder of the then current *Quaresima*, at San Francesco di Paolo, at the Royal Chapel at Caserta, at the Royal Chapel at Portici, &c., &c. They daily gathered large and ever increasing throngs, especially in Naples itself, until it was "difficult to hear," says an English friend, "at the outside of the crowd which formed a ring round the pulpit." The same correspondent also adds, speaking of the services at San Francesco:—

"I heard the opening sermon and one other, just before we left. The preacher was a very energetic, eloquent young priest; his discourses were rather fervent, patriotic addresses, calculated to win popular sympathy to their cause, than regular sermons; but his opening words were striking:—'Whenever I study the Sacred Scriptures, I pray to God to give me His Spirit to open my heart to understand and receive their teaching, and to enable me to impress it upon others.' I think good must come from such a beginning."

But to turn to the theological position of the Clerico-Liberal Association. It not only early took its stand, as such, upon at least two distinct principles—viz. the abolition of the temporal

power of the Pope, and the full and free restoration of the Scriptures to the laity ; but, to quote again from one who has conversed frankly with several of the Committee and others, writing, be it remarked, as long since as May, 1862 :—

“They also fully contemplate that the abolition of the temporal power must be inevitably followed by extensive reforms within the Church ; a thorough purgation they look upon as absolutely needful for its preservation : but they think it wiser to work, for the present, for the abolition of the temporal power and feel sure the rest will follow.”

A leading Article in the *Colonna* of Dec. 23d previous had drawn a strong contrast between Jesuitism and Protestantism, i. e., between unlimited Ecclesiastical despotism and equally unchecked religious individualism—as the two extremes, neither of which is truly Italian, but midway between which the Italian Church “ought to return to the simple, popular and truly Catholic forms of the ancient Church.” “Let the golden times of the Leos Ambroses and Augustines be restored !” is their cry. On the subject of the reading and study of the Bible, the *Colonna* has given no uncertain sound. A series of Articles upon this and cognate subjects, addressed chiefly to the priests, by the Director Felice Barilla, was published during February and March 1862 ; for which the demand was so great as to cause their subsequent collection and publication in a pamphlet under the title of *La Lettura della Bibbia*. The first of the series, entitled *Leggete la Bibbia* boldly charges all the social, moral and theological corruptions in the Church, alike of people and priests, to ignorance of the Bible. In another Article—in which it is to be noted, that the words Romanism and Catholicism are applied, in contradistinction, to the corrupt and to the primitive elements of their Church—Barilla points out how this neglect of the Word of God has betrayed the priesthood into preaching false doctrine and made it “the ministry, not of Christ, but of Satan.”

Still later, the *Colonna* added another specific article to their platform, by the full, clear and strong condemnation of compulsory clerical celibacy, confessing the corruption of the Romish priesthood and avowing that the Anglican clergy were the most moral in the world, precisely because they are free in the

choice of marriage or celibacy. The No. for Aug. 19th reviewed in the language of earnest gratitude Count Tasca's edition of Dr. Hirscher's pamphlet already referred to, calling it a "*precious gift*" to the Church. Though its Director erred in attempting, after its issue became daily, to give to the *Colonna* a wider acceptability by the addition of political matter, nevertheless it grew more and more interesting within its own true field; its leaders took a firmer and more decided grasp of theological issues and of practical questions, and gave unmistakable evidence of the advance, at once of the Committee themselves in clearness of purpose and conviction, and of their constituency in preparedness for the consideration of measures of real and even of radical reform.

Another quotation from our above cited English correspondent, will show the practical position of the Clerico-Liberal Association, in the persons of its Florentine sub-Committee:—

"There are ten or twelve priests on this Committee; and Canon ——— tells me they meet regularly, several times weekly, for the careful study of the Bible, referring both to Diodati and Martini. 'They feel,' he says, 'that one main defect of the clergy here is their want of accurate Scriptural knowledge; and therefore, as a first step, they are seeking to inform themselves better, and hope gradually to spread among their brethren and neighbors the light they are thus acquiring.' They are also quite alive to the need of reforms in the Roman Liturgy. Canon ——— pointed out to me, in the missal, prayers through the Virgin and Saints: 'These,' he said, 'we hope to see removed; we must return to the Primitive Faith and practice of prayer to God through Christ alone.' 'As soon as we can get rid of the temporal power,' he said, 'we must have a thorough reform in the Church; but we must proceed now gradually and quietly.'"

There were, of course, different degrees of advance in opinion, as well among the leaders as among the members of this Association; many views were put forth to which we could by no means give our assent:—but, in the words of the friend just quoted:—

"if allowance be made for the struggle going on in the minds of many of these men and specially for the difficulties arising from their one sided training and the carefully instilled perversions of their usual theological education, there will remain real ground for hope and encouragement. The great feature of hope among them is their *constantly reiterated desire and aim to return to primitive faith and practice.*"

The Clerico-Liberal Association moreover published, through its Central Committee, a long Memorial to the Pope, in which was set forth in strong language and in terms which, if used

by Protestants, would be regarded as most calumnious, the condition to which the Church has been reduced by its corruptions in doctrine, worship and discipline : and they implore the Pope, not only to relinquish the temporal power, but to lay aside also his spiritual autocracy, and, by becoming himself a primitive Bishop and Patriarch and by restoring the Church, the Spouse of Christ, to her primitive simplicity and holiness, to regain for her the power over the hearts and consciences of men and the moral influence in the affairs of the world which she has lost. This memorial, bearing as it did upwards of eight thousand signatures, could but have had a powerful influence upon *the people* of Italy, if not upon the Pope. It led to many similar addresses from priests in different parts of the Kingdom, to that, in especial, prepared by Passaglia, to which we have referred : and there is good reason to believe that it is chiefly due to the effect of these, that the Pope and Bishops were restrained from declaring the temporal power *de fide*.

But, in fine, this Association at last warranted the language of the Abbé Guettée, (for which again thanks to the Calendar):—"in Southern Italy," says the Abbé, "they no longer waste their energies in a contest with the temporalities ; they boldly confront the question of the *spiritual* domination of the Pope." The cup of its iniquity, in eyes Ecclesiastic, was now full.

At this juncture, upon the 6th of Sept., Bishop Caputo was taken from his noble post by death : but, to borrow the words of the *Colonial Church Chronicle* in making the announcement, "the principle which he represented survives and waxes mightier. To this Bishop of Ariano, however, belongs an honor which can descend to no other prelate—that of having been the first Italian Bishop who, in these days, has braved the terrors of the Papal censure. * * * Even in his last moments, efforts were made to induce him to recant, on pain of being denied the Holy Communion, though they were happily defeated ; the Bishop refusing all retraction, however vague and general in form."

The best evidence of the value of the Bishop's faithful witness for the truth, and of the strength of the movement with

which he was identified is found in the language of his enemies. We give an example in the words of the *Monde*, as quoted by the last named periodical:—

"Divine Providence has manifested itself, in these latter days, by the death of Mgr. Caputo, Bishop of Ariano in the kingdom of Naples. He was the only Italian Bishop who had betrayed the Church to devote himself to the cause of the Revolution. * * * * God has summoned him to Himself to render an account of his apostasy, and has suffered him to die without retracting his errors. *

* * * Already the Holy See was preparing the Canonical Acts to condemn him as an Apostate; excommunicating him, as was formerly excommunicated the celebrated Cardinal de Brienne; but God has Himself taken the defense of His Church."

While such is the language of the friends of Rome, let ours be that of thanksgiving unto God "for the good example of this His servant, who, having finished his course in Faith, now rests from his labors;" for this name, which He has thus reserved to Himself, even in Sardis; let ours be that of prayer that a double portion of His spirit may yet rest upon many others of the Italian Episcopate.

At once, upon this loss to the Primitive party, a combined effort of the large proportion of the Southern Bishops was made to suppress the *Colonna* and to crush the Association in whose name it spoke. Sixty eight of the Prelates united in putting forth a paper censuring that journal, threatening their flocks with severe penalties for even reading it, and prohibiting membership of the Association and subscription to the *Colonna* under pain of suspension *a divinis*, and denial of Christian burial in case of death. It was thought best to yield to this storm: in November the *Colonna*, "after publishing," says the *Chronicle*, "a confutation of the charges against its directors and a series of really learned articles on the modes of appointing Bishops, which at different times have prevailed in Christendom, announced its own decease; and the Association which had sustained it was dissolved." These articles, the last legacy of the *Colonna*, developed and expanded by their author, Sig. Zaccaro, are now before us in the form of a pamphlet of 128 8vo. pages, under the title, already cited, *L'Episcopato Italiano e l'Italia*. Received during the writing

of this Article, we are only able to gather from the preface, that the three parts of this "*lavoretto*" are devoted, the first to a reply to the above-mentioned attack of the sixty-eight Bishops of the Neapolitan Provinces: the second to the consideration of a document issued by the Tuscan Bishops upon a somewhat parallel occasion: and, in the third, "transporting the question from the external discipline, to the internal organization of the Church," the writer brings a review of the history of the Episcopate, during successive centuries, in evidence of "the wide departure (*allontanamento*) of the present Roman Church from the primitive Constitution" given her by Christ through His inspired Apostles.

But how surely is human resistance to the Divine purposes made instrumental in furthering His own designs! Ere the Papal denunciations had ceased to echo over the grave of Caputo, we hear the friends of reform speaking in grateful tones of Lorenzo Pontillo, Archbishop of Cosenza who, *with other Prelates*, measurably at least sustained him; although strangely inconsistent with this seems the fact that we find his name among the sixty-eight. No sooner too had the Clerico-Liberal Association been dissolved, than there arises a new league, *La Società Emancipatrice del Sacerdozio Italiano*, under the Honorary Presidency of Bishop Mucedola of Conversano (who was *not* one of the sixty-eight) and the Presidency of Dr. Luigi Prota, a Dominican Friar, and with its office *in the* (probably suppressed) *Convent of San Domenico Maggiore*, at Naples! This Prelate indeed felt himself after a few weeks compelled to withdraw his name, doubtless more on account of Ecclesiastical pressure than from the alleged reason of his distance from Naples; but the fact that this Society was inaugurated under his patronage, remains. The former Association had been, theoretically, restricted to a Clerical membership: this strengthened itself among the Laity also and enrolled, from the first, the names of eminent Senators and Deputies. Though the *Colonna* no longer appeared, on the 25th of November *L'Emancipatore Cattolico*, a new bi-weekly, was issued as the organ of the new Society.

We have before us the first ten numbers of this journal which seem, to a hasty examination, worthily to sustain the standard uplifted by Caputo, Zaccaro, Barilla and their colleagues. Closely however as this Society and its organ arose upon the suppression of its predecessors, there does not appear any personal connection between the two. Of the names prominently associated with the Società Emancipatrice, not one is familiar to us: and we await further knowledge, with strong hopes that the new journal represents, not merely the resuscitation of old, but the accession to the cause of Primitive Reform of new elements of strength and influence.

But the legitimate succession to those who were represented by the *Colonna* is announced in a paper just received and bearing, among its signatures, the welcome names of Lorenzo Zaccaro and Felice Barilla. It is the programme of "*La Società Promotrice*," a Society "for the re-vindication of the Primitive Catholic rights of the Italian Clergy and Laity." To this end the new Association, which evidently arises from the ashes of the past, plumed for an even nobler flight, thus avows the aims which "*for the present*" it proposes to itself. 1st, to promote the reading by all classes of the Bible translated into Italian; 2d, to prepare public opinion for the necessity of having the Liturgy in the national tongue; 3d, to re-vindicate the rights of Diocesan and Metropolitan Bishops, and those of the Laity in the election of the same and in Diocesan Synods; and 4th, to combat the Rules of Discipline which compel the celibacy of the Priesthood, as the root of every immorality in the Catholic Clergy. It is, surely, unnecessary to dwell upon the germinant value and power of such a programme.

The new Society is, of course, also to have its organ; and the first number of this journal (whose prospectus will be found in full in our Foreign Summary) is about to be, or probably is already issued at Naples, with the title of *La Chiesa e l'Italia*. It is to be devoted immediately to the objects proposed by the Society; and moreover frankly opens its columns to "the free examination and free discussion of the religious questions which for four centuries have torn in pieces the Church of Jesus

Christ." It invites the coöperation of Divines of either branch of the Anglican Church: and identifies itself with L'Union Chrétienne in the aim and hope of helping to restore a divided Christendom "to one fold, under one Shepherd."

We have thus passed in hurried review the chief elements and developments of Italian Primitivism. Much might be added of great interest, not only in the way of filling up these outlines and accumulating evidences of the value of their spiritual promise; but also much proof, drawn from without, that the tendency of the general intellectual as well as popular mind of Italy is entirely in harmony with such a movement. But we must content ourselves at present with the assurance that such is the case.

A brief reference must, however, be made to the principal danger which threatens the hopeful consummation of this movement in an ultimately genuine reform of the Italian Church; and to do this, we must in candor speak unwelcome truth.

It is not found in the strength of that Mediæval Papacy which, in the language of Perfetti, has rendered the Church as a spiritual power, "no longer much more than a vain ceremony to which no one attends:" for the Papacy resists and denounces its own best and wisest friends as its enemies, and seems smitten of God with judicial blindness. Nor yet is it found in that wide-spread Infidelity, which is the fruit of Romanism and which may lend to Ecclesiastical destructives its dangerous aid: for skepticism is not natural to Italy; it is, with the Italians who are essentially a religious people, but the forced logical conclusion from the premise which confounds the Church of Christ and Rome; and Italian skepticism will therefore undoubtedly decrease just in proportion as there shall be presented to them some alternative to Romanism, which holds fast upon the Visible Church in which they have, instinctively at least, a historic belief, while it presents a Worship and a Faith which elevate and do not degrade and enslave the mind. It is not even found in Passaglia and in his influence, though they have brought to the Court of Rome that wise advice in whose prompt and faithful following *was* its

last hope of retaining any hold upon the heart of Italian patriots : for the day of that hope has passed and, rejected by the Hierarchy whose cause they have sought to serve, the Pas-sagliani are finding out that the Papacy is not capable of being reformed. They will realize that civil freedom cannot be secured, nor the mind enlightened while the soul is left in the darkness of the Past ; and, as a party, they will eventually be found, as we have already said, the more slow-moving portion of the one great National advance. Should we hereafter be compelled to relinquish this hope of their learned and able leader himself, we shall still remember how much easier it is to lead than to check a popular progressive tendency which has once gained moral momentum, and we shall recall the part taken by Bishop Gardiner in the English Reformation.

No, we do not find the great danger to Italian Reform in these : these are the obstacles to be surmounted, their conquest the direct work to be done, rather than a danger to be feared. This is found in the various Evangelical "agencies" which are so fervently and vigorously carrying on a proselyting warfare against the Italian Church itself, as well as against its Romanism. There are many, alas, whose ignorance of the land and of the people whose highest good they have most tenderly at heart, betrays them into an unconscious and unnatural alliance with Rome in her resistance to the *only* form in which Evangelical truth can be permanently secured to Italy.

Let us make this more clear, for it is a point of the utmost importance. God forbid we should deny the genuine Christian impulse which has prompted these labors, or the holy zeal which has prosecuted them ; we only say, in all Christian kindness, that their zeal has not been according to knowledge. Their error consists in this : that, ignorant of the assumed major premise constantly present and deeply grounded in the Italian character, they adopt as the principal premise in the syllogism of their course and policy, a proposition which, combined with the first, yields but the alternative of Rome or Infidelity,—the very proposition, therefore, which is the anchor of Rome's strength, and upon the demonstration of whose fallacy depend the spiritual hopes of Italy.

The fundamental facts—no matter whether right or wrong—to be accepted as facts by the Missionary of a pure Faith, in dealing with the Italian character, are these: the Italian mind will not apprehend as positive, a purely subjective Religion; the negative and destructive part only of such a work can be successful. They may receive Theological doctrines in the abstract as philosophic truths: but *Inorganic* Christianity, as a real and practical power grounded in the intellect, vitalized by the affections and fruitful in the life, is, as a rule, an impossibility in Italy. There, Christian Worship means a Priesthood, Sacraments, a Liturgy: the Church of Christ is a Visible Church, an Organized Institution administered by an Order solemnly set apart for the service of the Sanctuary, governed by a Hierarchy consecrated to this holy function by Divine authority: it is, in fine, a Historic Church; in Italy, it is *their* Historic Church: to reject that Church is to reject the Church of Christ, to reject Religion itself as a religion, however some of its dogmas be retained as speculative truths.

This Historic Church, in that which constitutes its essence as such, is the only and true fulcrum of the lever for whomsoever would be the instrument of God in restoring Evangelical Truth to Italy. Now, such being the case, the strength of Rome lies in maintaining the identity between this and the Papal Church; the spiritual hope of Italy in the detection and the realization of the wide distinction, nay antagonism, which really exists between the two: and the great ground of hope furnished by the present period is found in the fact that the enmity of Rome to the national interests of the Italians has prepared them to entertain the assertion and even to welcome the proofs which alone can extricate them from the dilemma in which the attitude of Rome has placed them. Therefore, to identify the actual Italian Church and its Romanism—that Church with the Papal obedience, (as the proselyting reformers of Geneva, Scotland, America, &c., are now doing,) is, to the Italian,—who cannot occupy the stand-point which the Teutonic mind is so largely disposed to occupy and to which he is in vain invited,—to confirm the proposition which Rome advances, and from which he will of course draw conclusions anything but Protestant, or Evangelical. Should de-

votion to his Church be stronger than his love for Italy, he holds to that Church, obeys Rome, with which it is thus identified, and reluctantly sacrifices his patriotism. If love for Italy be stronger, he gives up for that love both Rome and Christianity, as a religious power—possibly accepting certain dogmatic views in the vain hope of filling up the void ; but launching forth upon the downward tide of practical, ere long of openly avowed infidelity. Would that such friends of Italy could realize to what extent they are thus doing more for Infidelity than Godliness !

We are drawing no imaginary picture of a future possibility. Do those, whose warm Christian sympathy for Italy has prompted such liberal contributions and such earnest prayers for these instrumentalities, know that among the fruits of this experiment have, in many cases, been already found, not only the denial of all notion whatever of a Ministry, and doubts about praying to the Holy Ghost, but also the veriest and most undisguised Antinomianism ? These facts are stated by the *Colonial Church Chronicle* ; but we give them on our own partly personal knowledge, confirmed by the most abundant direct testimony. It has already appeared, incidentally, how this work of "Protestantizing" is regarded by Italian reformers of the Church. Language more explicit would be quoted but for want of space : yet at least these words of Passaglia should be remembered. They occur in an argument to prove that the Romish Church has nothing to fear from the "Evangelical Missionaries." "There is nothing," says he, "so repugnant to the Italians as the cold and dry worship of the Protestants."

The Waldensians, it should in justice be added, are the least of all responsible for these evils which are chiefly the product of entirely foreign Missionary zeal. In the first place, they share sufficiently in the Italian nature to be free from the extremes of unchurchlike characteristics : and they also better understand the Italian character, (an illustration of which fact is found in what Canon Wordsworth calls the "*splendid temple*," which they have erected at Turin,) and are learning to approach them from a different stand-point than their own. We are sustained by the testimony of many of their Mission-

aries and others, both Clerical and Lay, in asserting their growing belief that the Anglican Church could alone successfully aid in a reform of the Church of Italy. They have applied to the London *Christian Knowledge and Prayer Book and Homily Societies* to have the Prayer Book reprinted by themselves: the copies which have been furnished them, they have liberally used,—as have also, by the way, the Missionaries of the Free Scotch Church in Florence. In fact, were it not for the degree to which they are dependent upon and consequently controlled by the ultra-Protestant Churches of other lands, we should have good hope that the Waldensian Church would ere long recover its lost Episcopate, (they could re-obtain their own succession from the Moravians,) and qualify themselves, by a truly Catholic position, to fulfill a noble part of the Divine instrumentality in the redemption of a once pure and glorious branch of the Church Catholic.

Such, long as this Article has already become, is but a sketch of the growth, an outline of the present condition of the Reform Movement in Italy. We would have been glad to have quoted more fully: but discretion has forced us inexorably to lay aside much the larger part of the passages and extracts we had almost hoped to have inserted. We have condensed the chief facts in evidence that there is good ground of hope and belief, that a healthy and Primitive reform of the Church of Italy is already in progress. It has also appeared, more than incidentally, to how large an extent the Anglican Church, in either branch, has been entrusted by Providence with an instrumentality to this very end. How faithful *English* Churchmen have been to this trust, we shall hope to show in the next Number of this Review. We must leave to those American Churchmen who have, of God's bounty, received the means of enabling our Church to fulfill its part in this holy work, to comment upon these facts and apply them for themselves. There are many ways in which we can greatly aid in this sacred cause: not only is the door open but the specific requests have come to us. How long shall they be unanswered? America has liberally supplied the means and the zeal which have aided to endanger this movement: will she do nothing more?

ART. V.—PICTURES OF PARISH LIFE.

The Vicar of Wakefield. By GOLDSMITH.

The Poor Vicar. By ZSCHOKKE.

Experiences of the Rev. I. Pepperell, with a word of advice to those who come after him.

A Young Man in an Old Parish, being Scenes and Incidents copied from his Daily Note Book. ANONYMOUS.

Reminiscences, Pleasant and Otherwise, of My Parish, in Sweet William Valley. ANONYMOUS.

Pastor and People. Or Views and Sketches of Parochial Life. By ANDREW APPLEBY.

Thirty Years in the Lord's Vineyard. With some of the Fruits thereof. ANONYMOUS.

Glenallan Parsonage. By the Rev. J. W. TODLEY.

Tales, Incidents, and Reminiscences of Parish Life. Illustrated with Cuts.

Staff in Hand. By a Country Pastor.

Our New Church and New Organ ; with a History of the Choir.

Excerpts from my Diary. By the Rev. R. W. DONNEYWELL, A. M.

THE first and second books on the above list must be separated, by a broad line, from those which follow. They are standard works of Fiction, literary gems, which can never fade in brightness, but, from the masterly skill with which they have been wrought out, will remain, to be studied and admired when the rest, having contributed to a temporary use or pleasure, shall become obsolete. If they may be classified with the

others, because the principal character in each is drawn from the Clerical ranks, and they have somewhat to do with Parish life, yet their main object is not to shed light on Parochial matters, to illustrate the workings of Ecclesiastical Systems, but, in tales of sweet simplicity and tender pathos, to portray the joys and sorrows of our common nature. They are of broad and universal application, touching all hearts in the development of their incidents, and the effect would be the same, in the hands of the authors, whether the hero were a Clergyman, in gown and cassock, or a poor hod-carrier, toiling under his burden.

A Christian art has often achieved its grandest triumphs, when it has embodied the nobility of the humble, or the lowliness of the noble; but there was every requisite in the style of Goldsmith to adorn a tale like that composed in the very glow and ripeness of his genius. The purity, vigor, and terseness of his English prose are scarcely equalled. We ask pardon for thinking that, compared with him, there is a certain stilted artificiality in Addison, or that many, who have followed implicitly the advice of Johnson, in giving their days and nights to the study of the Essayist, show too evident signs of the formative process. Their works rather remind us of those which have been accurately cast in a smooth mould, than of those which have been carved out with a free chisel.

We know not how far the great German Novelist may have been indebted for his idea to the other, for he came some time after him; but he too, adopting the same theme, though with a change of scene, and with altogether new incidents, has composed a master-piece, setting forth the experience of a poor Vicar with exquisite truth and fidelity, provoking tears or smiles, as the life of the good man is involved in clouds or sunshine. Not having this *chef d'œuvre* at hand, we must, however, recall one passage, of which the impression, after many years, remains vivid, the characters of which are well worthy of being transferred to canvass.

Poverty-stricken, like so many of his class, bowed down with domestic cares, and responsibilities the most weighty, with one trouble fast treading on the heels of another, until brought to the last pinch, and to a crisis almost desperate, yet

with Christian resignation, and a trustful spirit, the Curate indulges a hope, that Divine Providence will exert some particular miracle in his favor. Such is his day-dream and night vision. When matters have, however, tended only from bad to worse, the family at the parsonage are, one day, electrified by the arrival of a handsome, capacious, willow basket, from an unknown source, apparently weighty with precious things. They gather around with intense curiosity, to know the nature and value of the gift, manifestly, at this juncture, sent from God. The Pastor's heart beats, his eyes beam with pleasure, his prayers are answered. He carefully, tremblingly removes the lid or cover, and—as the group start back as with a sudden shock, then stand as if petrified—he uplifts his hands to heaven, with a single ejaculation. Dismay, astonishment, a holy submission were blended, in a strange expression, for there, nestled amid fine clothes and laces, in peaceful slumber, with its little hands clasped upon its bosom, blooming and fresh as it came from the Creator's hand, lay a new born infant!—It proved a God-send, after all; the smiles from its opening eyes were the first rays of a better fortune, which lighted up the path of the poor Vicar.

These older classical works, of a classical literature, have long since hinted at what might be done in a certain field, although they fall not within the range of what are now styled, with how much propriety we say not, "Religious Novels." It is not even with the latter, as a general class, that we have now to deal, but with those which are limited to a narrower sphere, not owing their origin to any philosophical conceptions of the writers, with regard to the practical results of Theological dogmas, or Church œconomics. Indirectly, often unwittingly, they serve to illustrate these, but their design is less ambitious. It is, under the guise of Fiction, to portray those incidents which would naturally arise out of the relations of Pastor and people, experiences and trials, phases of life, and representative characters, such as may be found within the bounds, however remote or circumscribed, of any Parish. Many, hitherto unknown to the world, have essayed to reveal such discoveries as they have made on their own modest domains, and they

have succeeded according to their degree of culture, or power of delineation. As a general thing, from the very nature of their theme, their pretensions, however slight, have been adequately requited. Many have accomplished some good, although very few of them, we believe, in the way of mere authorship, have achieved any lasting laurels.

There has been a growing tendency to this kind of writings. So many the books issued from the press within the last ten years, the serial sketches published in Magazines, tales and auto-biographies, that their name is legion. The titles of those better known, and more largely circulated, whose claims have already been considered, will not be found on the above list, for, not having them before us at present, so as to refer to them accurately, and not intending to criticise them severally, we have indicated, as above, the drift of a large class, which we have got hold of, and wish to consider. Notwithstanding, however, the great number of literary undertakings, having a similar design or object, the market cannot be said to be glutted with such books, so far as they are true exponents of what they aim at. The ground is so fertile, that there is chance, still, to accomplish a better work ; not merely to glean what has been left by others, but to gather in a far richer harvest.

It is true, that no stirring events, such as are needed to give zest to most Novels, are apt to pass before the eyes of a Clergyman, that he is not an actor in those which will become a part of history, and that he is excluded, by his very calling, from the livelier conflicts of a busy world. But, above all other men, he is bound to know his own heart, to study and strive to reach the hearts of others. In ignorance of either, he could accomplish nothing. Exalted in social position, he fraternizes with the most humble ; he is the living link, binding together those far apart in education, pursuits, and worldly rank, in one Christian brotherhood. He is, in a good sense, everything to all. There are, if he is well qualified, more revelations made to him, in love and confidence, of the "deep things of a man,"—to him, the ministering angel of those committed to his charge, identified with all their interests, alien to nothing which concerns them, acquainted with all their

joys, or private sorrows. Than that occupied by him, there could not be chosen a more commanding peak of observation, and he must be dull of sense, if he does not attain to a good understanding of human nature. It is true, that the little neighborhood, which he overlooks, does not include all the kingdoms of the world, but, in one sense, it is a world complete. The same motives, passions, contests, plots, entanglements, developments, are presented there, as, on a larger scale, in the grandest dramas of life, or history. There is a certain kind of knowledge, for which it may be necessary to travel far, or to go where it is expressly taught; to find it in schools, universities, or by mixing with men in foreign parts; but we need not to expatriate ourselves, or bid farewell to home, unless that be "in deserts, where no men abide," to get as far as human insight may, into the secret workings of human hearts.

In this respect, some appear to be gifted with intuitive perceptions, others come at what they know by understanding themselves. As far as experience is concerned, we know of none better, rightly improved, than that of a Parish Priest; although, if he fails to turn it to his material advantage, he is accounted ignorant of the world. We do not say that he may not be, as he often is, narrow-minded, cramped and dwindled by the modes of thinking, or the peculiar systems under which he has been brought up; or, that he is fit for Courts; or, that his home-spun naturalness or simplicity may not, to the shallow, seem allied to folly; but, he has a chance, at least, to know, in the greatest field, more than most others. In his quiet path, and in the exercise of his holy vocation, in the seclusion of the deepest dells, or among the rudest people, he will have materials, equal to any, which are ever used to garnish or intensify works of Fiction; what brave strife and struggles, carried on in secret, of which the world knows nothing—passages of real life, glowing with beauty, or sublimity. Then, if he be possessed of graphic power, and knows how to mix his colors well, he shall produce true pictures, recognized by all, and charming in their alternate lights and shadows. The same hand, which indited the erudite discourse, will serve to round a tale, or to impart a glow to the canvass; and a true

work of Christian art will have a sanctifying effect, like that of an inspired Sermon.

If, then, we have not been disposed to cry, *Ohe jam satis!*—or, when book has succeeded book, all professing to treat of parochial experiences, to find any fault, except occasionally with the dullness of the authors,* it is because the field of exploration is a good one, and its treasures are inexhaustible.

"I am aweary of didactics"—so wrote an old English curate, in times of more genuine simplicity, to his friend, Dr. Witheringham—"and, sorrowful to say, my hearers Be like-Minded, if I should Judge by ye yawns of some, and from what others have told me. I verelie believe itt would be of more Use, if it had pleased God to endow me with ye gift of Descriptiveness—but His will be Done. I have seen that whereat angels myght rejoyce, and weep too—but that they cannot—albeit men could, if soe Be I could set it down, in ryght Phrase, just as it came to happen. When I preach to them ye Everlasting Marcies, they account it a Dull thyng. Whensoever I touch upon Faith, Hope, Charity, or Justification, they fall back, with lack lustre Eyes, in Mood as abstract as ye subjects. Heaven falls on deaf Eares, and hell Too. But lett me stop off speaking for ye space of one moment, to get their Notes, then say in this wise:—'I once knew a certain House, builded so and Soe, and such a man was sitting in the porch, and thatt had a vine over it,'—they start up and stare with Admiration. Then I ask myself, Why is it? Itt must be their Carnall Natures. It is Jerem Taylor, who can speak of a lark rising from his bed of grass, of a rose springing from the clefts of its hood, the dews of morning, and a lamb's white fleece."

There is philosophy in this. It involves a secret of attraction, which can be used effectively only by the most delicate and gifted genius, but, in coarser hands, it would degenerate into a common-place representation of objective views. It does not follow, that every Clergyman should turn author, or spoil the dignity of his sober discourse, by attempting descriptions to which he is not equal. But we only say, how matchless are his opportunities, if allied with the rare power. How sweet a picture! of what exquisite beauty and eloquence is this passage of a Sermon by Edward Irving:

"Oh, brethren, I have seen Sabbath sights, and joined in Sabbath worship, which took the heart with their simplicity, and ravished it with sublime emotions. I have crossed the hills in the sober and contemplative autumn, to reach the retired lonely Church betimes, and as I descended toward the simple edifice, whitherto every heart and foot directed itself from the country round, on the Sabbath morn, we beheld, issuing from the vales and mountain glens, the little train of worshippers, coming up to the congregation of the Lord's house, around which the bones of their fathers reposed, and near to which reposed the bones of one who had, in cold

blood, fallen for his God, at the hands of that wretched man, the hero of our Northern romances; bones oft visited by pious feet, and covered, on the hill-side where they lie, with a stone bearing an inscription not to be paralleled in our noble mausoleum, which containeth the ashes of those the Nation delighteth to honor. In so holy a place, the people assembled under a roof, where ye of the South would not have lodged the porter of your gate. But, under that roof the people sat, and sang their Maker's praise, 'tuning their hearts, by far the noblest aim,' and the Pastor poured forth to God the simple wants of the people, and poured into their attentive ears the scope of Christian doctrine and duty, and, having filled the hearts of his flock with his consolations, parted with them, after much blessing and mutual congratulation, and the people went on their way rejoicing. Oh, what meaning there was in the whole! what piety! what intelligence! what simplicity! The men were Shepherds, and came up in their Shepherds' guise, and the very brute, the Shepherds' servant and companion, rejoiced to come at his feet. Oh! it was a Sabbath! a Sabbath of rest!"

But we sat out with the intention of making a few strictures on certain authors, a brief catalogue of whose books will be found above. They show a diversity of merit. Some of their narrations are of ineffable flatness; they display no invention, and cannot even dress up the facts which they have; besides addressing themselves to very low orders of intellectual intelligences. They would not be apt to exhaust or impoverish any topic, by the previous use of it. Authorship is not their *forte*, though we are ready to give them credit for good intentions. They deal too much with small matters, petty details, common characteristics, which they only belittle themselves by pretending to notice. The insipidity of talk, and foibles of the very weak, the thin and vapid trifles of ordinary intercourse, scarcely arrest the attention, which is fixed on better things. There are evils, which it is well to grapple with, but what is beneath contempt does not deserve a labored description. It is scarcely worth while to serve up the discussions about Parish or local matters, carried on at sewing circles, societies for mutual improvement, or ladies' tea-drinkings, unless so distinguished a character as Mrs. Partington presides at the urn, with assistants having the like gift of tongues, to dole out the cream and sugar, and with Mr. Dickens sitting in a corner to take notes of what they say. Matters of this kind form part of the staple, in too many of these productions; and, "to compare such trash with the contents of a bottle of small beer, would be greatly to belie that fluid."

The private affairs of a Clergyman and his family, in this or that locality, how impertinently they are pried into, what they say and do, what others say of them, wherein they fall short of the mark, how the children are brought up, what affronts are given, what contentions, jealousies, or animosities prevail—all of this will not be likely to interest the world at large, to help along the Christian cause, or do much good, if incorporated with Parish records. We have no patience with such delineations in print, hard strained attempts at a little humor, side by side with what is intended to be most solemn and sedate, especially when they are the work of Clerical book-makers, written, as they profess, at odd times, gaping spells, just “as the most pressing claims of duty would permit.” The dullest discourses ever delivered before a sleeping auditory, without a spark of animation, or the twinkle of a single original thought, through two dreary hours, from the text to the benediction, would be more apt to confer on them a literary immortality.

Such sketches of that petty and inane gossip, incident to all small communities, whether there are any meeting-houses among them or not, as are found in Pepperell's Experiences, p. 222–37. in the views and sketches by Andrew Appleby, pp 310–31, in the Glenallan Parsonage, by the Rev. Mr. Todley, (Mr. Todley seems to have been especially industrious in his researches,) in Donneywell, *passim*, here and there, though not so frequently, in ‘Thirty years in the Lord's Vineyard,’ (for that work is more piously conceived, only it is excessively dull,) might have been adapted to certain Magazines, published in this country twenty-five years ago, since which time the public taste ought to have advanced a little; but they illustrate nothing which has not been far better hit off by those gifted in the ranks of secular literature. We look for something more artistically done, or at least more elevated, from those who profess to present pictures of Parish life. A little sarcasm, well directed, is not amiss, and a good deal of humor is always welcome, but those who have not one or the other, have attempted, in the instances just cited, to aim both at what is worthy of neither. We do not think that a reform will be brought

about by a detailed account of such silly prattle, twattle or tittle-tattle, while more aggravated scandal would be better reached by a sound Sermon on the text, "The tongue is a little member and boasteth great things ; behold how great a matter a little fire kindleth."

As a general thing, there is a tendency in most of these works, in which the writers are supposed to be recording their own adventures, (some of them assume the form of auto-biographies,) to set forth, if not to magnify the disagreeables incident to their office ; to exhibit, in no very amiable light, the characteristics of those who have given them trouble,—of an intermeddling Congregational deacon, an over-ruling Presbyterian elder, a fussy and self-opinionated Church Warden—the dictation to be met, the obstructions thrown in their way, the quarrels engendered, the indifference, the lack of appreciation on the part of some, the fault-finding and animosity of others—altogether the tough time which they have had while engaged in dressing the Lord's vineyard.

Thus we become acquainted with many a domestic feud, which should have been hushed up in a household whose members should, above all others, dwell together in the Unity of the Spirit and in the bond of peace. These things ought not so to be. They ought not to be trumpeted forth to the world, if they are so. *Paullo majora canamus*. What sympathy has the secular, or Christian world, with the sorrows of one whose Clerical garments are torn into rags in petty offensive or defensive warfare ? What desire to examine into the merits or demerits of a case, of which only a one-sided view is generally given ? Sorrowful, complaining, disgusted with the common annoyances of his class and order, he is the sharp critic of those who have thwarted his plans, but we are left to guess whether there are any faults on his own part ; whether he has not been totally ignorant how to deal with men ; captious, heady, high-minded, ready to take offense ; whether he has not run wild with distempered zeal, or too much exalted his prerogative. Hence come wars and dissensions within Parish bounds, which might have been avoided by the possession of a few grains of common sense. Some young men are stuffed full of Theological

lore, of which they can make no practical use, but start off on their career, with a skip and a bound, as if there were nothing before them but to run over a clear course and be glorified. Failing in this, they seem anxious to be made martyrs on a small scale, and, if they can win no other crown, to wear that upon their brows. Inviting attack, like him who is described by a celebrated English author as the victim of a similar monomania, they say to one and another, whom they chance to meet—"You Sir, will you be kind enough to fetch me a rousing box on the ear?—and you, will you do me a favor by kicking me soundly? I thank you."—Then comes a flavoured account of these doings in an Ecclesiastical Novelette.

Against these trivialities we protest. It looks as if the writers were more intent upon themselves than their office, and in revenges or retaliation, would wreak on the heads of delinquents or transgressors, some effectual, stinging reproof in authorship, which they had failed to inflict from the pulpit. Some similar points of objection might be urged, but there would be no use of going into farther criticism of the kind. Suffice it to say, that the scope of the books mentioned is too small, and their execution too inferior. There is much of which the best Philosophy prompts to take no notice. Eaves-dropping, espionage, certain vulgarities of social coteries, are disgusting, indeed, but, overlooking the noxious weeds of envy or detraction, which sometimes grow rank within the most sacred enclosures, it would be possible to enter upon a more genial task, and one which would enkindle a truer inspiration.

Rather, "let us go forth into the fields, let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish, whether the tender grape appear, the pomegranates bud forth"—yea, ponder "at the gates where are all manner of pleasant fruits." How often, upon that "sweet day, so cool, so calm, so bright, the bridal of the earth and sky," we have musingly gazed upon the young, or very old, as they came up to the house of God, with the multitudes who kept holy day. Again, we have missed them from their wonted seats; for the little flower has been cut down, and the blossoms of the almond tree have fallen. We have known a snow

white dove to fly through the open window of a Church, librate on its wings, then nestle on the patriarchal head of one whose hands were lifted up in benediction. We have seen the floods of golden sun-light burst over the heads of young lovers at the altar, as they took their vows upon them, and followed them through years of mingled joy and bitterness. We have seen in gardens of sweets, or in sombre spots of desolation, enough to chill the heart, and which seemed to border on the dark valley. We have entered the abodes of the poor and suffering, where the arrow has sped, and where Patience has her perfect work, and the hectic hues grow deeper on the cheek of the fair young girl, and around her are the ministrations of angels. We have known the wealthy and the powerful, bowed down with griefs, for which the art of man can supply no healing medicines. Many and many a time we have gone with the crowd of mourners, and have seen the best and the worst laid low in their narrow graves, and the widow has been there in her weeds, or the husband has said :

"Sleep on my love, in thy cold bed,
Never to be disquieted."

We have wandered among the sepulchres, when the gates were shut, and have called up one and another with mournful sighs, but with a grateful remembrance, and have looked back on lives, each one of which resembled a balmy poem,—lives to which Walton would have done justice, in a style so imbued with simple grace and Christian tenderness.

There is no end to the diversities, to the lights and shadows of Parish Life. One of the best works of a sketchy kind which we remember, (*Scenes in our Parish: by a Country Parson's Daughter*;) a daughter of the Church of England, serves to impress the reader fairly with the excellencies of the same, and is free from the faults already mentioned. Those who would attempt larger things, probe errors, prove fallacies, illustrate the workings of a better system, can accomplish great good by the ever popular form of the story. In a recent Number of this Review, a writer, while discussing some of the Religious Novels of New England, remarks : "There is a novel yet to be written, which shall grasp the va-

rious elements of unbelief lying around us, and set them forth, in comparison with the System of the Church." We agree with him, that it will require extensive knowledge, "a genial and cheerful disposition, a well trained ability, genius of the first order," above all, the "largest charity." Sunbeams go fast and far. While sharp comment, acrimonious debate, unkindly contrasts, bring not a wayfarer or a wanderer into the Fold, there is a silent process going on, which, year by year, is gathering in its thousands.

There is the silent, informal appeal, which the Church makes for herself, standing as she does, exhibited as she is, in the harmony of her movement, in all her Order, Government and Worship. Therein she courts no adversaries, embitters no prejudices, and wounds no sensibilities; but it is so, that the principal conquests are made, by her aspect and comeliness, by work well done, by the attractive tenor of her daily life. It is often in vain to persuade men by ridicule, or by argument, to tear down the unsightly structures in which they have worshipped God, and build other, but when a beautiful temple arises in their midst, perfect in proportions, adapted to its object, with its spire pointing to the skies, and not a falsity about it, its appeal is irresistible, and we date the commencement of a better taste and a better architecture.

Beyond that strongest of all testimony, which the Church bears within herself, we believe the best way to commend her to the wavering, to the thoughtful, to those who seek anxiously for a settled home, is not by painting the deformity of others, but by representing her as she really is; and as the multitudes will ever be drawn, not so much by that which is abstract or speculative, as by the representation of outer things, they cannot fail to be interested when her religious teaching is developed, and her fair System is illustrated, through the glowing incidents of a tale. It is not Fiction—it is truth, like the parables of old, under such a guise.

ART. VI.—THE EPISCOPAL RECORDER AND THE
APOSTOLIC SUCCESSION.

THIS religious Newspaper, whose bitter assault upon the character and memory of Bishop Seabury was replied to in our last Number, has been obliged to abandon every one of its specific points of attack, though it has not changed its temper. *Naturam expellas furca, tamen usque recurret.* Like the cuttle-fish, it seeks to cover its retreat, and vanishes under a cloud of wide-sweeping vague generalities.

The *Recorder* has recently published a series of elaborately written Articles, eleven in number, on the Christian Ministry, which fully explain the real cause of its persistent charges against Bishop Seabury. Had these Articles appeared in the early period of our Church's history, they would have been regarded as an entire abandonment of every distinctive principle of the Church. Now, they look like an attempt to break down the partition wall between the Church and the numerous Sects around her. Indeed, if the views of the Recorder are correct, on the ground of Unity and Charity, these separating tests are all wrong, and the sooner they are abolished, and we throw wide open our Chancels and our Pulpits, the better. It should be observed, that these Articles are published under the near observation of two of the Bishops of the Church, as far as we know without rebuke; they are published in the only Church Newspaper in the Diocese, and at a time when special efforts are made to establish and endow a Theological Seminary in that City. We ask, distinctly and emphatically, are these the views of which that Seminary is to be the organ?

As to these Articles, their show of learning, and their dogmatic tone, will undoubtedly give them great influence over the readers of that paper. The two following sentences show the sort of teaching, which the *Recorder*, week after week, has been bringing before its readers, and as we have said, so far as we know, without a note of remonstrance from any quarter.

The Recorder says:—"Is it not evident that the Reformers, if they believed in any doctrine of ministerial succession, regarded it as belonging to the order of Presbyters by divine appointment?"

"What ground, then, is there in the ordinal, for this boasted personal, tactual, apostolic, Episcopal succession, which has led to sacramental error, defection to Popery, spread discord in our communion, repelled our fellow Christians, and prevented a union of Protestant Christendom?"—*Recorder, March 21, 1863.*

It is not surprising that the Presbyterian Newspapers allude to these Articles in a tone of exultation.

We cannot follow the writer through his long list of "Authorities." To do this effectually, as in the case of Bishop Seabury, would require a volume, and a pretty large one. But we say, deliberately, that in all our reading, we have never seen such gross, barefaced misrepresentations, as we here find, of the opinions of the men whom the *Recorder* has pressed into its service. One or two examples must suffice.

EPISCOPAL RECORDER.

"In the latter half of the seventeenth century, we have Stillingfleet thus arguing in his *Irenianæ*, 'a book,' as our Bishop White remarks, 'managed with so much learning and skill, that none of either side ever undertook to answer it:' 'come we, therefore to Rome: and here the succession is as muddy as the title itself, and if the line fails us here, we have little cause to pin our faith upon it, as to the certainty of any particular form of Church government, which can be drawn from the help of the records of the Primitive Church. The succession so much pleaded by the writer of the primitive Church, was not a succession of persons in apostolical power, but a succession in apostolical doctrine.'

STILLINGFLEET.

In his Preface to the "Unreasonableness of Separation," he says:—"Will you not allow one single person, who happened to write about these matters when he was very young, in *twenty years time of the most busy and thoughtful part of his life, to see reason to alter his judgment?*" And, at an Ordination Sermon at St. Paul's in 1684, *twenty-five years* after the "*Irenicum*," he says, "I cannot find any argument of force in the New Testament to prove that *ever* the Christian Churches were under the sole government of Presbyters."—"There is as great reason to believe the Apostolic Succession to be of divine institution as the Canon of Scripture, or the observation of the Lord's day." "This Succession was

It is said, however, that Stillfleet subsequently changed his views—not certainly with respect to the evidence for succession.

not in mere presidency of order, but the *Bishops* succeeded the *Apostles* in the government over those Churches.” And again, he says, in his “Charge on the duties and rights of the Clergy,” “they who go about to *unbishop* Timothy and Titus, may as well *unscripture* the Epistles that were written to them.” “We have no greater assurance that these Epistles were written by St. Paul, *than that there were Bishops to succeed the Apostles in the care and government of the Churches.*”

This long series of, in every way, most remarkable Articles, remarkable both in tone and statement, closes with the following paragraph :—

“We have confident hope, that the moderate and judicious views of White and Griswold—the true successors of Cranmer, Ridley and Jewel—will exercise their rightful influence throughout our whole Communion, and commend us to the respect and confidence of intelligent Christians “in their respective Churches.”

What the opinions of Bishops White and Griswold were on the Apostolic Succession, is doubtless known to all our readers. Bishop White says, speaking of the Ministry :—

“First, it is of divine institution. Secondly, in every local Church, it is, of right, independent on all foreign authority or jurisdiction. And thirdly, as instituted by Jesus Christ and His Apostles, it includes the Three Orders of Bishops, Priests and Deacons.”—Lectures, p. 158.

Again. “We affirm the necessity of Succession from the Apostles.”—Lectures, p. 138.

Again. “It has pleased the great Head of the Church, to commit the preaching of the Word, and the administration of the Sacraments, to an authorized Ministry. Accordingly, all violation of this Order may be considered as figured by “the wood, the hay and the stubble.”—Ord. Sermon, 1825, p. 12.

Again. “To justify the Candidate in believing that he is

called *according to the will of Christ*, he should be convinced, after due enquiry, that the Church to which he looks for ordination is a true Apostolic Church, deriving its authority from that founded by the Apostles. For, since they did confessedly found a Communion, and since it did confessedly transmit its Ministers, there seems no possible right to the name of a Christian Church at present, but in succession from the originally established body."—Comment. p. 19.

The opinions of Bishop Griswold, on the Apostolic Succession, are clearly stated in his Sermon on the Apostolic Office, which has been republished in this Review.* Speaking of the Apostolic Office, he says :—

"Christ did not promise that the working of miracles should continue to the end of the world, *but that He would always be with the Office ; that while the world endured there should be continued an uninterrupted Succession of such Officers in His Church, endued with these Ecclesiastical powers, and commissioned to transact with mankind the momentous concerns of their eternal salvation.* The name of Apostle was not long continued. Besides the first twelve, we read only of Matthias, Barnabas, Paul, Epaphroditus and a few others, who, in the New Testament, are called Apostles. After their death, their successors in Office, in honor of the first Apostles, modestly, by general consent, assumed the name of Bishops."

Again. "We are sure, from all ancient history, that *Episcopacy was general from a very early period down to the Reformation.* During the first fifteen centuries, it is not easy to name any one part of Christianity, in which *all* Christians were more generally united than in what we now call Episcopacy. Heretics even—they who were separated from the Orthodox Christians—still retained the three Orders of the Ministry. All those sects of anti-Trinitarians, of various Creeds and denominations, who are now included under the general name of Unitarians, then had their Bishops. No others pretended to ordain. And down to this present time, no ancient Church has been found, or can be named, that is or has been without the Episcopal government."

Again. "*If God has set three Orders in the Church, I know not who is authorized to reduce them to one.*" And again he says : "*If differing denominations of Christians are ever brought to strive together for the Faith of the Gospel, it will be by their first uniting in the Government, (whatever they may decide it to be) which God has set in His Church.*"

* Am. Quar. Ch. Rev., Vol. XIII, pp. 64—79.

To show that this extreme radicalism of the *Recorder* is not sustained by any authority in our branch of the Church, of the slightest claims to respectability, we give an extract from the Right Reverend Bishop McIlvaine's Sermon, at the Consecration of Bishop Polk. The whole Sermon is a masterly statement of an argument, which never has been and never will be answered.

He says:—"The conclusion, then, with regard to the characteristic nature of the Apostolic office, is, that it was one of a *general supervision, or episcopate*, and embraced essentially the authority to preach and propagate the Gospel; to administer the sacraments of the Church; to preside over its government, and as a chief part of government, to ordain helpers and successors in the ministry. All these powers the Apostles held, *not as a collective body, or college*; but *severally and individually*. Hitherto we have been, so far as I know, upon undisputed ground. Let us proceed.

This Apostolic office was intended by the Saviour to be continued; in other words, the first Apostles were intended to have successors, to the end of the world.

This is undeniably manifest from the promise of the Saviour, annexed to their commission: "*Lo, I am with you always, even unto the end of the world.*" Now, if neither the *persons* of the Apostles were intended to remain to the end of the world; nor *their miraculous endowments*; nor *their distinguishing office*; if all have passed away, we are quite unable to comprehend how that promise is fulfilled, or what it could have meant. But the *persons* of the first Apostles do not remain. Their *miraculous gifts* have not been continued in the Church. It follows then that their *distinguishing office* must remain; that it was to this office, and to those who should hold it in succession, that the Saviour promised his presence "*to the end of the world.*" No other sense can possibly be put on His words. If then the office of the Apostles, as learned from their commission, and interpreted by all the acts of their Ministry, was an Episcopate—an office of supervision, and that of a general kind—and if *each* Apostle did embrace in his *individual* office the right to preach, administer the sacraments, exercise supreme jurisdiction in the Church, and, under the head of jurisdiction, *to ordain and rule ministers of the Gospel*; it follows that an office of precisely that description was intended to continue; has continued from that time to this; and will be continued in the Church, by the will of its divine Head, to the end of the world."

In a Note, Bishop McIlvaine says, "In some respects, every Presbyter is a successor of the Apostles, inasmuch as he has authority to preach, to administer the sacraments and to feed or rule, as a pastor, the particular flock over which he is placed. In some respects, neither Bishops, nor Presbyters, are or can be successors of the Apostles, since these "were sent as *chosen eye-witnesses* of Jesus Christ, *from Whom immediately* they received their whole embassy and their commission to be *the principal first founders of a House of God*, consisting as well of Gentiles as Jews. In this, there are not after them any other like unto them; and yet the Apostles have now their successors upon earth, their true successors; if not in the largeness, surely in the kind of that Episcopal function, whereby they had power to sit as spiritual ordinary Judges, both over Laity and over Clergy, where Christian Churches were established."—*Hooker's Eccl. Pol.* viii, § 4.

The peculiarity of the Apostolic office, to which Presbyters cannot be considered as having succeeded, and to which in the text we have special reference, is that kind of Episcopal function (as Hooker says) "whereby they had power to sit as *spiritual, ordinary Judges*" over our Clergy as well as Laity; in other words, to preside, not only over many flocks, but over the *Pastors of those flocks*, and to *ordain those Pastors*. This was the office of the Apostles, not collectively, but *individually*, and this the Saviour promised to be with "to the end of the world."

Again, Bishop McIlvaine says: "We shall conclude our remarks on the question whether an office such as that of the Apostles has been in the Church since the Apostles' times, with but one more aspect of the matter. It is notorious, that at this present day, about eleven-twelfths of those called Christians in the world, are under the spiritual jurisdiction of an order of ministers, called Bishops, whose individual office embraces the essential particulars of that of the Apostles, and whose succession they regard as derived, by an unbroken chain, from Apostolic times. It is quite notorious that, from the sixteenth Century, up to within one hundred and fifty years of the last of the Apostles, the whole Church, in all lands, was under such jurisdiction. We go higher, and say, that the most eminent non-Episcopal writers acknowledge, that within *sixty* years of the death of St. John, such was the government of the Church. And, within this short period, we have shown you the testimony of writers who then lived, asserting that Bishops were then exercising the jurisdiction of the Churches, and were considered, without the moving of a question, as hav-

ing succeeded to the office of the Apostles. Now suppose this were a mere mistake. Then the mistake must have arisen *within the lifetime of men who had conversed with the contemporaries of the Apostles*; for after their death it was in full operation; and this, a mistake, not concerning a trivial circumstance of the Church, but a main and fundamental feature in its constitution, government and discipline; and this immensely important mistake must have spread *so rapidly and powerfully*, as to have revolutionized the government of the Church of all lands, in the course of some sixty years after the death of St. John—and *so silently*, that history has preserved not the slightest trace of its beginning and progress—and *so perfectly and universally*, that though the Scriptures were daily read in the Churches, and Presbyters and Laity were made of the same materials as they now are, none perceived the usurpation; but all took it for granted, without a question, that such had been the government of the Church from the beginning, and was to be to the end of the world; and this mistake, *so permanent*, that, without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century entirely unsuspected. Now, if we can believe this, what vital mistakes may we not suppose to have been made, just as easily, and just as silently, in other great interests of Christianity?" * * * * "We know it has not, by the testimony, unbroken, of the Church, from century to century. But why is not that testimony as valid in one case as the other? Why not believe it, as well when it proves the unbroken descent of the Apostolic Office, as when it witnesses to the Canonical Books of Holy Scripture? How can we suspect the Fathers of the Church, when they testify of the former, without rendering their testimony suspicious, when they speak of the latter; yea, without casting entire doubtfulness into the whole region of historic testimony?"

We have said enough to show the kind of teaching which one of our oldest, and we suppose, most widely circulated Newspapers, is disseminating. And we have, we trust, made sufficiently apparent the amount of influence to which that teaching is fairly entitled. Of its mischievous tendency, in these days of error and ungodliness, when hands and hearts should all be united, we say nothing. We have written with sadness and regret. God help the Church, if such teachings are to obtain within her fold, or to pass unexposed.

ART. VII.—ON MAN'S ZOOLOGICAL POSITION.

Evidence as to Man's Place in Nature. By THOMAS H. HUXLEY, F. R. S. 1 vol. 12mo. New York: D. Appleton & Co. 1863.

MAN, zoologically considered, is closely related to the other Mammals or quadrupeds. There is almost a complete identity with the monkey, cat, or dog, in the number and arrangement of the bones and muscles, the main difference being in their form; and to the highest of the Quadrumana or monkey tribe, the resemblance is striking even in form,—the fore-limbs terminating in hands, as in man—the mother taking its young literally to its breasts—the skull approximating to the human shape, etc. And, as to the observable characteristics of the brain, man differs from the highest Quadrumana less than the highest Quadrumana differ from the lowest. Although the only species gifted with speech, there is but little in the structure of the throat indicative of this characteristic; and if his hind-limbs are furnished with feet, and not, like those of the monkey, with hands, yet the two kinds of organs are very similar, the main difference being, that the inner finger is opposable to the others in the hand, and not in the foot. The resemblances to the Quadrumana are so strongly marked, that some of the most eminent zoologists of America, Britain and Europe—underrating certain zoological distinctions, and overlooking others—place man in the same group with these species, adopting for the group the name of *Primates*.

Regarded from a higher point of view, the distinction between man and other animals is immeasurably great. There is *something* in man which impels to indefinite progress; and with increasing energy, after adult size is reached—the period when all other species cease progress. There is *something*, which renders him capable of contemplating the phenomena of nature, and of looking through facts to principles; *something*, which can find joy in truth and goodness; *something*,

by means of which moral distinctions are perceived, and moral obligations felt; *something*, whence come thoughts of a life after death, and longings for happiness which earth cannot supply. This element, wholly distinct from any thing regarded as of a psychical or intellectual nature in the mere animal, is a spiritual one—that, through which, man bears God's image. It is the *spirit* in man which suggests a sense of dependence on a Power above; which makes man a moral being, and renders the Infinite Spirit a possible source to him of moral strength and development; and which prompts him to approach the Spirit on high with words and rites of devotion. For only spirit can commune with spirit, or comprehend the revelations of a spiritual being. Only a nature partaking thus of the infinite can have thoughts or desires that reach into the infinite or indefinite future. These high characteristics of man place a long interval between him and the brute.

But the zoologist still claims, that in zoological classification, structure should be regarded; and if pointed to man's higher nature as the true basis in the case of this highest of the species, he only turns away from the scientific ignorance (or what he thinks such) that makes the suggestion, resting himself upon the undoubted fact, that man belongs to the Animal kingdom; and among animals is a Vertebrate; and among Vertebrates, is a species of the class of Mammals.* He will say yet further, that if there is no important zoological character separating him from the Quadrumana, he is of that group, and so, by the act of the Creator; and if he admits, as he may, the fact of a spiritual element in man, he will assert that it is united to a structure that is quadrumanous in type or kind.

The thought of such a relation is repugnant to man. The belief in it tends in some to bear down the mind towards materialism. It fosters "development theories," making the transition from ancient monkeys to man, through natural

* *Vertebrates* are those animal species that have an internal jointed skeleton, as *fishes, reptiles, birds, and mammals*. The vertebral column or back-bone is the fundamental part of the skeleton; the joints of it are called vertebrae. *Mammals* are those Vertebrates which suckle their young; that is, all ordinary quadrupeds as well as man.

changes or developments in the course of past time, seem easy. Or, falling short of these results, it may lead, by a seemingly natural inference, to the conclusion, that with oneness of structural type there is also oneness of intellectual and moral qualities, and that the difference is one only of degree. Whatever the tendencies of such a belief, the relation, if a true one, must be admitted; but they may well urge us to consider long and carefully whether the relation be true, or whether there be not structural characteristics that leave no question of man's independent position in the class of Mammals. There is no degradation implied in a relation to this class, whose grand characteristic (see the preceding note) has in man both an educational and a moral purpose; but there is one, of a most repulsive character, in the alleged affinity to the Quadrumana.

It is not sufficient, in order to establish this separation on zoological grounds from the Quadrumana, that distinctions be pointed out. It is essential that the distinctions should be based on principles that are elsewhere a guide in defining zoological groups; and the more fundamental these principles, the more authoritative the criterion; if also marking grade or rank, they are still more satisfactory.

We here present one such authoritative criterion, proving man's title to an independent position. It is based on the principle that, in animals of higher and higher rank, there is a more and more extended subordination of the structure of the body and of its members to *cephalic* purposes, that is, to the *uses of the head*,—a principle expressed by the term *cephalization*; (from the Greek word for *head*;) and further, on the fact, that this cephalic subordination of the structure reaches its extreme limit in Man, and that, in consequence of it, there is an almost as abrupt a transition from the condition of the brute to that of Man in his *physical*, as there is in his *spiritual* nature. This abrupt transition is seen in the following, besides other characters. In the brute, the *fore-limbs* are part of the locomotive organs; the horse, cat, monkey and all allied animals use these limbs for locomotion, for they are literally *quadrupeds*. But in man, the *fore-limbs* (or arms) take no part in locomotion; they are out of the locomotive series, and

belong to that of the head ; for although serving the appetites, their chief purpose is to serve the intellect and soul. Man is, hence, as Aristotle observes, a *Dipod* (or two-footed species,) and not four-footed. Here is abruptness of transition of the boldest kind, putting a vast zoological interval between Man and the highest of the brute races.

But in order to make our argument on the importance of this scientific criterion fully intelligible, it is necessary to preface it with some explanations.

The importance of the head to an animal all understand. It makes the great difference between an animal and a plant. The former may be correctly described as a *fore-and-aft* structure ; the latter, as an *up-and-down* structure. The former has more or less of will emanating from its head-extremity, producing voluntary action ; and an animal is therefore, typically, a *forward-moving*, or a "go ahead" being ; while a plant simply stands and grows.* An animal is cognizant of existences about him, and, however minute or simple, it knows enough to steer clear of obstacles, in its head-forward progress, or to attempt it at least ; but a plant is, utterly, a non-perceptient, unknowing thing.

The head of an animal is the seat of power. It contains not merely the principal nervous mass, (the brain, in the higher tribes, and a ganglion or mass corresponding to a brain, in the lower,) but also the various organs of the senses, as of sight, hearing, smell, taste, and also the mouth with its parts or appliances.

The *anterior portion* of the structure properly includes all of the body that is devoted to the special service of the head. In a Crab, it comprises not only the organs of the senses and a pair of jaws, but also, following these, *five* pairs of jointed organs called *maxillæ* and *maxilla-feet*, (a little like short feet in structure), that cover the mouth and serve to put into it the

* Some kinds of animals, as *Polyps*, are fixed like plants. But these are not true representations of the animal idea or type. They are animals in having each a mouth and a stomach, muscles and sensation ; but they are given up to a vegetative style of growth. Animal life exists in these species under the forms of the vegetable-type, and not that of the animal.

food ; and in an Insect, it comprises *two* pairs of such *maxillæ*, besides the pair of jaws.

The *posterior portion* of the body stands in direct opposition to the anterior. The kind of opposition may be partly understood from the structure of a plant, in which there is an analogous oppositeness in its extremities—the root end tending downward; whatever obstacles it may encounter, the leaf-end as strongly in the opposite direction ; it being remembered that in an animal the opposite extremities are those of a *fore-and-aft* structure.

The functions of the *posterior* portion are, first, *digestion*, which is performed by the various viscera contained within this part of the structure, and is the means of supplying the material for flesh and bone, and involves arrangements for the removal of the refuse material of the food, etc. ; and secondly, *locomotion*, the function of the legs in most animals, of legs and wings in birds and insects, of fins in fishes.

Thus the *anterior* and *posterior* portions of the system have their diverse duties. It is obvious, that any animal, as an oyster, for example, whose body is almost wholly a visceral or gastric mass, and which, therefore, has its *posterior portion very large*, and its anterior very small, must be of *very* low grade. This much of the principle of cephalization requires no depth of philosophy to comprehend or apply.

An important part of this *posterior* extremity, in many animals, is the *tail*, which, in Vertebrate species, is not merely a posterior elongation of the body, but also of the bony structure of the body ; for the tail, however flexible, has a series of bones running the greater part of its length, and this series of bones is a direct continuation of that which makes up the backbone of the animal. It may be only a switch for switching off insects. But in whales and fishes, this part of the body has great magnitude, and takes the principal part (a few fishes excluded) in the duty of locomotion.

As the head is the seat of power in an animal, the part that gives honor to the whole, it is natural, that among species rank should be marked by means of variations in the structure of the head ; and not only by variations in the structure, but also

in the extent to which the rest of the body directly contributes, by its members, to the uses or purposes of the head. *Cephalization* is, then, simply the degree of head-domination in the structure. The following are some of the ways or methods in which it is manifested.*

(1.) With *superior* cephalization, that is, as species rise in grade or rank, more and more of the anterior part of the body, or of its members, renders service to the head ; with *inferior*, less and less.

(2.) With *superior* cephalization, the structure of the head, or of the anterior portion of the body, becomes more and more compacted, perfected and condensed or abbreviated ; with *inferior*, the same portion becomes more and more lax in its parts or loosely put together, and imperfect in the parts or members themselves, and, at the same time, the whole is more and more elongated and spaced out or enlarged.

(3.) With *superior* cephalization, the posterior portion of the body becomes more and more compacted, or firmly put together and abbreviated ; that is, as concentration goes on *anteriorly*, there is abbreviation *posteriorly*. Even the tail shows grade ; for great length, or size, or functional importance is actually a mark of inferior grade, other things being equal, however ridiculous it may seem.

(4.) With *superior* cephalization, there is an upward rise in the head-extremity of the nervous system ; and this reaches its limit in Man, in which it becomes *erect* and points heavenward. With *inferior*, there is the reverse condition, and the limit is seen in the *horizontal* fish.

(5.) With *inferior* cephalization, there is not only a less and less concentrated or compacted and perfected state of the whole structure, before and behind, but, in its lower stages, the degradation of the structure extends to an absence of essential parts,

* Any of our readers, who may be interested in a fuller illustration of this subject, we would direct to the writings of Prof. James D. Dana, (who first brought forward the principle here alluded to,) as follows :—Report, by J. D. Dana, on Crustacea, (being one of the Reports of the Exploring Expedition under Captain Wilkes), 1853, p. 1395.—American Journal of Science, 2nd series, Vol. xxii. p. 14, 1856 ; Vol. xxv, p. 213, 1858 ; Vol. xxxv, p. 65, Jan. 1863 ; Vol. xxxvi, p. 1, July, 1863.

as *teeth, members, senses*; and often, also, to a gross enlargement of the body beyond the size which the system of life within can properly wield, and in this case the body is stupid and sluggish. And do we not sometimes find an example under this principle in the human species?

Some of the *methods* of cephalization (or decephalization, as the reverse is properly termed) having been stated, we may now refer to a few examples.

Take the grand division of brute Mammals (or Quadrupeds) which contains the large species. Its subdivisions are *four*.

First, the *Quadrumanes* or *monkeys*.

Second, the *Carnivores*, or *flesh-eaters*, including the *lion, cat, dog, bear*, and the like.

Third, the *Herbivores*, or *plant-eaters*, including the *elephant, rhinoceros, horse, hog, ox, deer*, etc.

Fourth, the *Mutilates*, including the *whales, dolphins*, etc., in which the limbs are degraded to the structure and uses of fins, and part are wanting, and therefore the species are, in a sense, *mutilated*, whence the term *Mutilates*. Such forms are appropriately styled *degradational* forms, since they correspond to a degradation of the Mammalian structure or type.

These several subdivisions have their distinctions, and also their naturalness, strongly exhibited in characters based on this principle of cephalization. Our illustrations of this fact may be drawn first from the *fore-limbs*.

In the *Quadrumanes* or *monkeys*, the fore-limbs are so constructed and arranged, that they serve (1) for carrying their young, (2) for supplying the mouth with food, (3) for taking their prey, and (4) for locomotion; in the *Carnivores*, they serve (1) for taking their prey, and (2) for locomotion; in the *Herbivores*, only for locomotion—for cattle use their fore-legs for their simple legitimate object of walking, nothing higher, nothing lower; in the *Mutilates*, or *whales*, (*degradational* species, as before styled), they are fit only for *something lower*, for they are merely fins, like those of fishes.

Passing, now, from the highest of these four subdivisions—that of the monkeys—up to *Man*, there is a sudden elevation of structure, corresponding well with the spiritual elevation.

The fore-limbs, as has been stated, are taken out of the foot-series, and thus rescued from the inferior service of locomotion. As in some brutes, these members serve to carry the young, and to collect food and convey it to the mouth. But, along with such uses, there are others, more exalted, demanded by the spirit within. Moreover, far the larger part of the body is thus made to belong to the *anterior portion*, and this anterior portion is, consequently, much increased, while the *posterior* stands on its narrow base of two feet, and is reduced to a minimum.

Let us now look at the above four subdivisions of Mammals, with reference to *other* methods of cephalization, and see how they exhibit, in accordance with this principle, their differences of grade.

The *Quadrumanes*, or *monkeys*—the highest of the brute species—have the body most raised from the horizontal; the head shortest and most compacted; the mouth perfect in its furniture of teeth; and the superior species among them—the *Man-apes*, as the *Gorilla* and *Orang*—have no tail, so that this kind of *posterior abbreviation* is at its extreme limit.

The *Carnivores*, as the *cat*, *lion*, etc., also have a short, well-compacted head, but one more projecting than that of the ordinary monkey; there is a full set of teeth; the hind-feet, as well as fore-feet, are provided with claws to aid in climbing; and the mouth is prostituted from the proper or normal use of the organ to that of carrying its young or its prey.

The *Herbivores*, as the *ox*, *horse*, etc., have the head very much elongated, (a strong mark of decephalization,) and, in some, appropriated to the inferior use of self-defense; part of the teeth usually wanting; and the feet fit only for locomotion, or part of them (the hinder) in some species, for kicking.

The *Mutilates*, or the *whales*, have a head sometimes many yards in length made of bones imperfectly united; the teeth often entirely wanting and sometimes excessively numerous—the latter a mark of feeble concentration in the life-system, in consequence of which the parts grow or multiply to excess, (something as a tree grows in size because given up to the uncontrolled power of growth;) and not only the fore-legs re-

duced to fins, and feeble in locomotion, but the hind-limbs *wanting*; the body behind enormously enlarged and prolonged; and the prolonged tail, thus made, serving as the main organ of locomotion—a low, fish-like condition of the structure.

The four grand divisions of Mammals are thus strikingly marked off by characters based on this principle of cephalization.

Turn now to Man at the head of the system of life. He is vastly above even the Man-apes in the form of the head, as well as in its perfection of make, for the jaws project but slightly, when at all, beyond the forehead, and his back only a little behind the posterior side of the brain. Here is abbreviation of body before and behind carried to the last extreme. His nervous system stands vertical, with the brain at the summit; and, in average specimens of the race, the brain is nearly treble the size of the brain of a gorilla. His teeth are simply for cutting soft food and for chewing, not for tearing flesh or branches of trees, or for carrying his young. His fore-limbs take no part in locomotion. The posterior portion of the body is not only directly beneath the head, but is so small that it occupies but little more breadth than it. His feet may be thought to be inferior to a monkey's, since they cannot clasp a stick or branch, like a hand. But this quality makes a good climber, and serves well a being with the monkey's propensities and necessities, but is not befitting Man's erect body and higher purposes, which are best served by feet that give a firm support.

The same kind of evidence of the connection of grade, and also of classification, with cephalization, might be pointed out among the subdivisions of the *Carnivores* themselves, and of each of the other grand divisions of Mammals. But to give full illustrations of the subject, in these and other departments of zoology, would require a mention of details that would here be out of place. Sufficient have been brought forward to explain the principle of cephalization, and give some idea of its importance in zoological classification.

It remains to illustrate further the importance of the special mark of cephalization by which Man is separated from other

Mammals in a system of zoological classification. This special case is the fact, already mentioned, that *the fore-limbs in Man are transferred from the locomotive to the cephalic series*. Man's separate place being denied him by some who claim to understand zoological principles, it is of great interest to find an unequivocal criterion by which to meet such writers. And the question with us is, whether the criterion just mentioned has that kind of authority which will place it beyond all dispute, even among zoologists themselves.

We propose to give, in a brief and simple manner, a general view of the facts in zoology bearing on this point, in order that its true scientific value may not fail to be appreciated.

In the Animal kingdom there are four grand types or plans of structure—the ordainings of the Infinite Creator; ideas which were first expressed on our earth in material forms when the earliest species under these types were made. These *sub-kingdoms* are, beginning with the highest, as follows:

1. *Vertebrates*. Having internally a jointed, bony skeleton. The back-bone in the skeleton is called the *vertebral* column, and its separate pieces *vertebræ*, (from the Latin;) and hence the name *Vertebratès*. The *four* classes in this sub-kingdom are, as already mentioned, (1) Mammals; (2) Birds; (3) Reptiles; (4) Fishes.

2. *Articulates*. Having the body and members jointed, (or articulated,) but with no internal skeleton, the articulations being made in the hardened skin. In some, the skin remains soft, as in *Worms*. Include the three classes, (1) *Insecteans*, (comprising, 1, Insects, 2, Spiders, 3, Myriapods or Centipedes;) (2) *Crustaceans*, (1, Decapods, or crabs, lobsters, shrimps, etc., 2, Tetradeapods, or sow-bugs, etc., 3, Entomostracans;) (3) *Worms*.

3. *Mollusks*. Having the body, and the members when any exist, soft and fleshy, without articulations. Include the *cuttle-fish*, *snail*, *crab*, *oyster*, etc.

4. *Radiates*. Having, as truly as plants, a radiate arrangement of the parts of the structure, both the internal and external, although *animals* in every respect. Include the *Polyps*

or coral animals, which look like flowers, the *Medusæ* or jelly-fishes, etc.

In order that there may be a transfer of members from the locomotive to the cephalic series, or the reverse, (the first of the methods of cephalization mentioned,) the animal must, of course, have members in these series. The requisite structure exists only in the two higher sub-kingdoms, the *Vertebrate* and *Articulate*; and, hence, in these alone can we look for examples of this method of cephalization.

I. SUB-KINGDOM OF VERTEBRATES. 1. *Class of Mammals*.—In Mammals, (the class which includes Man and all Quadrupeds, and also the whales,) there are but two pairs of limbs.

In Man, the fore-limbs take no part in locomotion, and are properly *cephalic* instead of locomotive organs.

Passing from Man to other Mammals, we descend, from a being characterized by this extreme of cephalization, to the true Quadruped, or *four-footed* beast. The four limbs are degraded to the locomotive series. This is the only case of such transfer that is possible in Mammals, because the head is a fixed structure, having no parts that can be transferred backward, and, also, because the number of pairs of locomotive organs is limited to *two*.

2. *Other Classes of Vertebrates*.—In the other classes of Vertebrates, for the reason just mentioned, there can be no new case of transfer: the head does not admit of it, the vertebrate type being very limited in its range of variations.

This restriction of the examples in this sub-kingdom to one, gives the higher eminence to the distinction between Man and other Mammals.

II. SUB-KINGDOM OF ARTICULATES. The first two classes of Articulates have the necessary members and structure for exemplifying this first method of cephalization; but not the last, or that of *Worms*.

1. *Class of Insecteans*.—The three orders, or grand divisions of Insecteans, are, 1, *Insects*; 2, *Spiders*; 3, *Myriapods* or *Centipedes*.

Insects, the highest, have *three* pairs of feet and *three* pairs

of mouth-organs. *Spiders* have *four* pairs of feet and *two* of mouth-organs. There is here a transfer of *one* pair from the mouth-series to the foot-series, or from the *cephalic* to the *locomotive*. Insects and Spiders are, as is obvious, very distinct types of structure. There are two different plans for expressing the idea of the Articulate. The higher is based on superior cephalization ; for, in Insects, a larger part of the structure is embraced in the cephalic or anterior portion than in Spiders.

Both Insects and Spiders are structures with *fixed* or *closed* limits ; for the number of pairs of feet is limited, and the segments of which the body is made admit of no increase beyond the normal or regular number.

Myriapods are not limited in the number of segments of the body, or in that of the pairs of feet ; on the contrary, they allow of any number of feet, and of indefinite lengthening behind. Being thus, as it were, *open* behind, instead of *closed*, there is no regular transfer of mouth-organs to the locomotive series in passing to them from the higher orders. This order is distinguished by the *degradational* character just mentioned.

2. *Class of Crustaceans*.—The orders of Crustaceans are three : 1, *Decapods*, or the ten-footed ; 2, *Tetradecapods*, or the fourteen-footed ; 3, *Entomostracans*, or species with defective feet.

In the highest order, that of *Decapods*, there are *five* pairs of feet and *six* pairs of mouth-organs. In the next order, that of *Tetradecapods*, there are *seven* pairs of feet and *four* pairs of mouth-organs. In the latter, then, the feet have gained *two* pairs, the mouth has lost *two* ; or, in other words, *two* pairs have passed from the cephalic to the locomotive series. The types of structure in the Decapods and Tetradecapods are as diverse as those of Insects and Spiders. Like the latter, also, the feet are perfect and *fixed* or *limited* in number, the regular or normal number never being exceeded. They are, therefore, regular or normal types.

In descending to the third order, or the *Entomostracan*, from the Tetradecapods, the mouth loses other pairs of organs by this method of transfer—in some *one* pair, in others *two*,

in others *three*, in others *four* (or all.) The Entomostracans are defective in both their feet and segments, and are *degradational* forms; and, hence, these several grades of transfer have not separately the importance which belongs to them in the regular or normal types. Thus the Myriapods and Entomostracans are alike in failing to exemplify the regular system, because of their degradational character.

In this review of the Animal kingdom, we have found one case of regular transfer of members from the cephalic to the locomotive series in each of the classes, Mammals, Insecteans and Crustaceans,—and these are, in fact, *all* the classes that have the structure requisite for exhibiting it. The number of pairs of feet in the groups considered, beginning with the highest, is as follows:

I. VERTEBRATES—Class of *Mammals*: In Man, 1 pair; in other Mammals, (and in all other Vertebrates, except those in which part or all of the limbs are wanting, as in the degradational types of Whales, Snakes, etc.,) 2.

II. ARTICULATES—(1) Class of *Insecteans*: In Insects, 3; in Spiders, 4.

(2) Class of *Crustaceans*: in Decapods, 5; in Tetradeapods, 7.

The numbers of pairs of feet in the regular types are, then,

1, 2, 3, 4, 5, 7.

These results most obviously demonstrate, that the higher orders or grand subdivisions, under the classes in the Animal kingdom, wherever the structure allows of it, are distinguished from one another by the particular method of cephalization referred to,—that is, by a transfer of members from the cephalic series to the locomotive, or the reverse. The word *order* implies rank; and, by this special means, the difference of rank between two successive orders of a class is exhibited.

They demonstrate, also, that the orders, thus distinguished, are the *two highest* orders of the classes. This is the fact in the two cases under the Articulates. Insects, or the *first*, being thus separated from Spiders, the *second*; and Decapods, the *first*, from Tetradeapods, the *second*. And under the Vertebrates, since Man is separated by the same character from

the species below, Man must, in like manner, constitute an independent order,—the highest in the class of Mammals.

Thus the conclusion, which we have had in view in this scientific discussion, is zoologically established.

It will be observed that the evidence does not remove Man out of the class of Mammals. Classes (as, for example, those of the sub-kingdom of Vertebrates, namely, *Mammals*, *Birds*, *Reptiles* and *Fishes*) are distinguished by characters of another kind, and only the *orders*, under a class, by the transfer of members explained.

Neither, as we have elsewhere said, are there any grounds for resisting the association of Man with the Mammals in classification. The distinguishing feature of this class is, as the name implies, the suckling of the young by the mother. And when the first of Mammals were created, this characteristic, while somewhat educational even in brutes, had special prospective reference to the species, then in the distant future, that should take in, through this very means, moral good, and learn from the family relation, thus rooted and strengthened, of a higher relation to an Infinite Parent. The work of the sixth day of creation, as stated in the opening page of the Bible, was that of the creation of Mammals; first, the brute Mammals, then Man; and thus the two are associated in a record of divine origin.

The zoological demonstration of the proposition that Man does not share his *order* either with monkeys, or brutes of any kind, appears, therefore, to be complete. In addition, it has been shown, that the principle of cephalization, on which the conclusion is based, lies at the very foundation of the Animal kingdom, and penetrates its whole superstructure. Man, therefore, stands alone, as by acclamation from universal life. His structure, so eminently cephalized, is in accord with his greatness of intellect and soul.

The superiority of Man to other animals has long been recognized in the structure of his *hand*, which is so wonderfully fashioned for the service of his exalted nature; in his *erectness of form*, which seems like a promise of a world above, denied the animal which goes bowed toward the earth; in his *face*,

which is made, not only to exhibit the inferior emotion of pleasure through the smile or laugh, but—when not debased by sin—to move in quick response to all higher emotions and sentiments and calls for sympathy, as though it were the outer film of the soul itself ; in his *speech*, which is the soul in fuller action wielding its powers in force on other souls. We now perceive that these characteristics are outer manifestations of a structure whose elevation is pronounced throughout the breadth and depth of living nature.

Notwithstanding these various distinguishing qualities, some zoologists, after a study of Man's bones, muscles and brain, without seeing the deeper principle beneath, assign him a place, as before observed, in the same tribe with the apes or monkeys, on a seat a grade higher than that occupied by the Gorilla ; yet not so high but that the Gorilla, Orang or Chimpanzee may be in the line of Man's ancestry. We have found no such genealogical ideas in our studies of the Animal kingdom.

There is three-fold testimony to Man's right to the throne, above and over all that lives :—Nature's profoundest utterances ; Man's fitness for the position ; and God's command, issued when Man took possession, "SUBDUE AND HAVE DOMINION."

NOTICES OF BOOKS.

LECTURES ON THE HISTORY OF THE JEWISH CHURCH. By A. P. STANLEY, D. D. Part I. Abraham to Samuel. New York: Charles Scribner. 1863.

This work can hardly fail to have many readers, and to give pleasure to many. The author has a style that makes a little thought and learning go a great way. Whatever comes from his pen is sure to be easy reading. We cannot but regret, however, that a man in his eminent position should write things so shallow, and so pernicious, as he sees fit to put forth. His coolness and hardihood of assertion is one of the most remarkable of his traits as a writer. With what easy *nonchalance*, for example, he disposes of the common belief of Jews and Christians in all ages. "It has been at various times supposed that the Books of Moses, Joshua, and Samuel, were all written in their present form by those whose names they bear. This notion, however, has been in former ages disputed both by Jewish and Christian theologians, and is now rejected by almost all scholars." But Professor Stanley is the most liberal, courteous, gentlemanly, and charitable of skeptics. He never betrays his Master without first kissing Him. He stabs no one under the fifth rib, without a courteous salutation. To such men as Pusey and Keble he is particularly condescending. Whenever he is about to say anything peculiarly atrocious, he is almost sure to introduce it by a compliment to them. And his kindness to St. Athanasius is really quite touching. The way he pats him on the head, evidently considering him a right good fellow, though wofully in the dark and rather illiberal, is enough to make one wish the Saint were alive, to see how far he would reciprocate. Our impression is, that some "fine birds" in the world would soon find themselves *minus* a few of their "fine feathers." But he does not confine his condescension to the old Catholic Saints. Even Moses is treated with a certain distinguished consideration and respect. And as to Abraham, he was a venerable Arabian Sheikh, and Professor Stanley has been in Arabia, and knows all about *them*. One would think, from his way of dealing with the Patriarch, that he had met with him in his travels, and had had a good time with him. Melchizedec, also, comes in for a kind word from the Professor. His interview with Abraham was really a very striking and significant scene. It was in fact quite interesting. Even a modern philosopher might look upon it with a benignant and indulgent smile. It was Revealed Religion doing homage to Natural Religion! It was Natural Religion receiving tithes from Revealed Religion! How significant! How profound! How pretty!

With all due respect for Stanley's brilliant gifts, and with all sympathy for a certain goodness of heart which we give him credit for, we cannot but regard these Lectures as about the most pernicious sample of philosophic twaddle, that we happen to have met with. His book, such as it is, is handsomely republished, "*by arrangement with the author*," by Charles Scribner, 124 Grand Street, N. Y.—which is a handsome thing, by the way, on Mr. Scribner's part, and an example that ought to be followed by publishers generally.

ST. PAUL'S EPISTLE TO THE ROMANS: Newly Translated, and Explained from a Missionary point of view. By the Rt. Rev. J. W. COLENSO, D. D., Bishop of Natal. New York: D. Appleton & Co. 1863. 12mo. pp. 261.

Had we seen this present work of Bishop Colenso before examining his book on "The Pentateuch and the Book of Joshua," the latter production would have occasioned less surprise. Indeed, we do not hesitate to say, that the former work is the key to the latter. A man with such a *minimum* of learning, and such a *maximum* of perverted self-conceited assurance, and such a method of reasoning, can make any thing of the Greek of the Epistle to the Romans, or of the Hebrew of

the Old Testament. For example, let any one of our readers, with the Greek before him, take this Bishop's translation of Rom. ix. 5, "Whose are the Fathers, and from whom is Christ, according to the flesh. God, who is over all, is blessed forever! Amen." He will not hesitate to say, that the Bishop either does not understand the analogy of the language, and the construction of so simple a sentence, or else, that he has knowingly perverted its meaning. Whichever horn of the dilemma the friends of the Bishop may choose to place him on, on one or the other he hangs, beyond a peradventure.

We are not writing a review of this Translation and Explanation, prepared, too, the Bishop says, "from a Missionary point of view!" There is no "Missionary point of view" to it, or about it. The Gospel of Christ, as believed and as held by the Church which sent the Bishop out as a Missionary to convert the Zulus, the Bishop himself has, in this volume, attempted to subvert. It is a weak, and in point of sound learning, a contemptible effort; still it is openly made and without disguise.

On the doctrine of the Trinity, the above translation of Rom. ix. 5 is an example of his teaching.

On the doctrine of the Atonement, he says, "It is very unfortunate that the true meaning of the word Atonement, which occurs in this passage in the English Version, namely, at-one-ment, or reconciliation, should be so commonly lost sight of; and the notion introduced of something paid down to atone, (as it is said,) or compensate, to God, or, at least, to reconcile God to us, for our sins," &c., &c., &c. p. 108. The expiatory nature of the Atonement is thus distinctly denied.

On the doctrine of Inspiration, in commenting on St. Paul's statement, that death is the wages, or fruit, or consequence of sin, the Bishop says, "It is possible that St. Paul entertained this notion himself, namely, of all death having come into the world by sin." He says the Bible is "not a mere historical narrative, or a table of genealogies, or a statement of scientific facts, cosmological, geological, astronomical, or any other," &c., &c. p. 110.

On the doctrine of Eternal Punishment he says, "I now declare, that I can now no longer maintain, or give utterance to, the doctrine of the endlessness of future punishments." He advocates at great length "a remedial purifying process in another world," pp. 165-185.

Of the Holy Sacraments he says, "It is the result of man's theorizing, and not derived from God's Revelation, to attempt to make a distinction, *in kind*, between our Lord's Presence in the Holy Eucharist, and that which he vouchsafes to us, when we kneel in our own retirement, or meet in our ordinary assemblies for the Common Worship of Prayer and Praise." p. 253.

His notions of the Church, its Order and Ministry, are equally loose and radical. See pp. 27 and 224.

On the whole, we should judge, simply from this volume, did we know nothing of his previous history, that the Bishop's early education had been greatly defective in those branches of learning which would qualify him to cope with the Infidelity of the age and times; that he had received, without examination, that metaphysical system of Theology which, fifty years ago, characterized so extensively the English Church; that, with the teachers of that System, he has all the while ignored the nature, mission and office of the Church; and that, of later years, his habits of thinking and moral conceptions have been shaped by that German Rationalism to which his reading has evidently been mainly directed. We know not how else to account for that strange mixture of the language of frigid, heartless skepticism which now seems natural to him, and the constant, unbidden presence of words and phrases, which still cling to him, but which belong to altogether another system.

There is another point worth noticing. This question of the *order in time*, in which Bishop Colenso has written his late works, is an important one. The views, which he has presented in this Exposition of the Epistle to the Romans, are his mature opinions; he says they are "the results of seven years of Missionary experience, as well as of many years of previous close study of this Epistle." His work on the Pentateuch, in which he denies the Historical Books of the Old Testament, is a new and novel thing even to himself. He says, "*In January, 1861, I had not even begun to enter on these enquiries, * * * and I had not the most distant*

idea of the results to which I have now arrived." We do not hesitate to say, that, holding the views which he has advanced in this work on the Romans, he was bound, of necessity, by logical sequence, in some way to get rid, not only of the Book of Genesis, but of the whole Economy of Redemption. He cannot,—it is morally impossible for him,—hold the Miracles of the Old Testament or the New, from his point of observation. There was no difficulty in his denying them. Man, every man, believes what he chooses to believe, and disbelieves what he chooses to disbelieve. Belief of Moral Truth is voluntary, not compulsory. And hence, there is not the slightest use in reasoning with or answering these men, so far as they themselves are concerned. For the sake of others, they are to be met boldly, and in the spirit of men who are not only loyal to the Faith, but who are not ashamed of their loyalty; and who cannot be silenced or brow-beaten by the clap-trap charges, of bigotry, and narrow-mindedness, and being behind the age, &c., &c.

To us, as American Churchmen, this sad history of Bishop Colenso is full of meaning; and if we are wise we shall give heed to it. "The Gospel" which these men teach is "another Gospel." It is pushing its way in our own country with all its characteristic arrogance and impudence.

MANUAL OF GEOLOGY: treating of the principles of the Science with special reference to American Geological History, for the use of Colleges, Academies and Schools of Science. By JAMES D. DANA, M. A., LL. D., Silliman Professor of Geology and Natural History in Yale College, &c., &c. Illustrated by a chart of the world and over one thousand figures, mostly from American sources. Philadelphia: published by Theodore Bliss & Co. London: Trübner & Co. 1863. Small 8vo. pp. 812.

Given a knowledge of the subject, and there are several things requisite to write a good book on any branch of Natural Science, and especially, and above all others, on Geology. Among these requisites, are, first, power of analysis, of disintegrating, of resolving into original elements, and of clear perception of those elements. Next, there is the power of synthesis, of combination according to natural affinities and relations. And next, there must be that still more commanding faculty, the power of generalization, of grouping, arranging and classifying, according to well recognized principles. And, last of all, there must be the power of induction, of deducing the Laws of Nature from the facts thus substantiated. All this requires judgment, good sense, candor, freedom from prejudice, honesty and moral courage. Professor Dana's work on Geology has all these characteristics. It is minute in details; clear in arrangement; natural and exhaustive in its classifications. He has had rare opportunities for perfecting himself in Scientific knowledge. From early life an enthusiastic and close student of Nature, his connection with the Exploring Expedition gave him opportunity of extensive observation; and his appointment, while yet a young man, as President of the "American Association for the Advancement of Science," was a deserved tribute to his attainments, by the most eminent American Naturalists. Nor ought we to omit saying, that Professor Dana is one of the few American Scholars, devoted to Physical Science, who is not perpetually trying to bend a bow with which to cast an arrow at Revelation, and especially at the first chapters of Genesis. A true disciple of the Inductive Method, with no *a priori* theories to broach and defend, he does not find the Book of Nature in conflict with the Book of Revelation. Indeed, if we were to write a Commentary on the two first Chapters of Genesis, we would trace the developments of Geology as disclosed in the volume before us. And yet, he has not written the book with any such intention. He has simply followed in the footsteps of Science just as far as it has opened the way, and no farther. On this point, we hope to take up the volume at an early day; and to expose the groundless assumptions of some of our modern noisy skeptics.

We can hardly describe this Manual within our limited space. After a well written Introduction on the Relations of the Science of Geology, and its Subdivisions, his grand Divisions of the subject are, I. Physiographic Geology. II. Lithological Geology. III. Historical Geology. IV. Dynamical Geology. The Third Part, Historical Geology, is of course most important, as bearing upon the Geological controversy of the present day. The early designations, Primary, Secondary

and Tertiary Formations, referring strictly to time, are discarded by Prof. Dana, as they are by Lyell and other modern Geologists; and the more strictly scientific terms are substituted, Palæozoic, Mesozoic and Cenozoic; though the term Tertiary is still retained by him for the sake of convenience. Last of all comes in the "Era of Mind, the Age of Man," the animal element being "no longer dominant, but mind in the possession of a being at the head of the kingdoms of life." The discovery of the remains of Man and of his Art, as flint implements, &c., with the bones of extinct Post-tertiary animals, he regards as proof of the contemporaneity of Man with those animals; but this, he concludes, does not so much carry back the date of Man, as bring forward the date of the modern Mammals; so that, "in the final fitting up of the Earth with life, there was still a reference to him." Still more than this, he says, "It is in accordance with all past analogies that Man should have originated on some part of the great Orient; and no spot would seem to have been better fitted for Man's self-distribution and self-development than South-western Asia."

The work is well arranged, both for the less and the more advanced student, the details of the Science being printed in fine type; and a Synopsis is given in the Appendix for a short course of instruction in Schools, not strictly scientific. The Illustrations in the book are numerous and well executed; and include figures of fossils, diagrams of sections and district geological maps; all of which will be useful to the student. The work has also a full Index which adds greatly to its value.

THE GEOLOGICAL EVIDENCES OF THE ANTIQUITY OF MAN. With Remarks on Theories of the Origin of Species by Variation. By Sir CHARLES LYELL, F. R. S., Author of Principles of Geology, &c. Illustrated by Wood Cuts. Second American from the latest London edition. Philadelphia: George W. Childs. 1863. 8vo. pp. 526.

PRE-ADAMITE MAN. The Story of the Human Race. From 35,000 to 100,000 years ago! By GRIFFIN LEE, of Texas. New York: Sinclair Tousey. 1863. 12mo. pp. 408.

THE RACES OF THE OLD WORLD: A Manual of Ethnology. By CHARLES L. BRACE, Author of "Hungary in '51," &c. New York: Charles Scribner. 8vo. pp. 540.

ON THE ORIGIN OF SPECIES: Or the Causes of the Phenomena of Organic Nature. A Course of Six Lectures to Working Men. By THOMAS H. HUXLEY, F. R. S., Professor of Natural History in the Jermyn Street School of Mines. New York: D. Appleton & Co. 1863. 12mo. pp. 150.

We have classed all these works together, and had intended to give a paper in this Number of the Review on the Antiquity of Man, on the Origin of Species, and on the Doctrine of Development. But the Article in our preceding pages on "Man's Zoological Position," presenting one phase of the argument, leaves us no room to pursue the subject at present. We commend the Article to the attention of our readers. It is from the pen of one of European celebrity, and who, in our judgment, has, in this country, no peer, certainly no superior in the field of Natural Science; and, what certainly cannot be said of all our Scientific Savans, his pretensions are far less than his attainments. He has the child-like humility of a true Scholar. His unsuspecting nature leads him, we think, sometimes to overlook the bitterness of hatred against Revelation with which the Infidels of the day are assailing the facts therein recorded. To be sure it does no good to call these men hard names. No body is convinced by it. And this method of attack usually betrays the weakness of the assailant. But it is always right, and sometimes a duty, to rebuke impudence and superciliousness; to expose and hold up to view, clearly and unmistakably, the weakness of Error, especially when that Error concerns the greatest of all subjects, Man and his relations toward God. Every thing that is important and dear to him, present and future, within and around him, is involved in it. Every thing that can centre in and vitalize that word *loyalty*, depends upon it.

Of the books above-named, Mr. Lyell's is the only one that really deserves close consideration. The others are mostly mere compends, or are made up of sweeping generalities, based upon false principles rather than teaching clearly the principles themselves. Especially is this true of Griffin Lee's book on the "Pre-Adamite Man," who leaps off at the outset in his book like a bold cavalier, "Adam was not the first Man!" exclamation point and all.

As to Mr. Lyell, he seems disposed to give the "transmutation" and "progression" and "development" theory of Darwin and Huxley the most favorable consideration, although he confesses that the theory is not sustained by any valid evidence. The connecting links are still wanting, and possibly always will be.

The funniest and richest thing about Mr. Lyell's work is the solemn attention which he devotes to the late wonderful discoveries of M. Boucher de Perthes, a famous French Naturalist, by which, not only he but a considerable number of learned men in Europe have been thoroughly duped. Nor only this, but their sage and not very unimportant conclusions were flaunted in the face of us poor, well-meaning, but simple-minded believers in Revelation, as completely upsetting not only the Chronology of the Old Testament, but the facts which are therein contained; and especially those concerning the Origin of Man, which for some reason seem to be exceedingly distasteful. These wise men had found, not only great quantities of flints and flint hatchets fashioned by human skill, deposited in the drift at Abbeville, but at last they discovered among them human bones. And M. Boucher de Perthes had proved, that the superincumbent peat in that valley had required "tens of thousands of years for its formation." The affair created a sensation. A case, it was claimed, had been made out. Learned papers were read, going into the most minute particulars, before Scientific Societies. At last, some incredulous gentlemen, as Falconer and Evans and Prestwich, took the matter in hand, and these Pre-Adamite flints and bones were subjected to close scrutiny; and it is now shown, that these antique flints had been artificially stained, and that the bones were of recent origin, the section cut being white, glistening, full of gelatine, and fresh looking; and in formation, in no respect different from bones found now in any Church-yard. It seems that the cunning workmen of these gravel pits, stimulated by a reward for such relics, had done their work of imposition so cleverly, as completely to blind these very learned men. And so the case now stands.

The real truth is, *nemo sapit omnibus horis*, and nobody is wise in every thing. We remember that the famous "Moon-story" hoax, a few years ago, completely deceived a Professor in a distinguished New England College; and a clever historian announced very positively, not long since, before a Literary Society in this city, that the North American Indians had roamed millions of years over this continent; yet probably two-thirds of his audience had paid as much attention to this particular branch of Science as the learned historian, and yet did not believe any such thing.

As yet, Natural Science has presented no well authenticated facts in conflict with the commonly received Chronology concerning the Creation of Man; on the contrary, there is an amount of evidence in harmony with that Chronology, which is overwhelming and unanswerable. As to the transmutation and development theory of Darwin and others, it not only is not sustained by facts, but is certainly contradicted by them. Man, as he came from the hand of his Creator, was neither a savage nor a mollusk. There is but one theory which reconciles all the facts of history and Science. There are abundant Geological phenomena indicating great changes in the surface of the Earth since its creation; many of these are mysterious and inexplicable; neither the believer nor the disbeliever in Revelation can account for them; but there has been no scientific theory concerning them which can shake our faith in them "who spake as they were moved by the Holy Ghost."

THE LIFE OF OUR LORD UPON THE EARTH. Considered in its Historical, Chronological and Geographical Relations. By the Rev. S. J. ANDREWS. 1 vol. Post 8vo. 650 pages. New York: C. Scribner. 1863.

We have a carefully prepared examination of this excellent book, which, for the sake of author and publishers, we regret comes too late for our present Number. Mr. Scribner is issuing all his books in the very best style of the art. We shall return to this volume hereafter.

MOSES RIGHT AND COLENSO WRONG: Being Popular Lectures on the Pentateuch. By the Rev. JOHN CUMMING, D. D., of London. New York: John Bradburn. 1863.

This is a series of popular Lectures by Dr. Cumming, and has all the ease of style and recklessness of statement that mark the productions of this well-known writer. The Lectures are reprinted in handsome style.

THE PENTATEUCH VINDICATED. By WILLIAM HENRY GREEN. New York: John Wiley, 56 Walker Street. 1863.

We have here a close, pains-taking, scholarly Reply to the same Colenso. It takes up the Colensic fallacies, one by one, and demolishes each in turn with a thoroughness that leaves nothing to be regretted, except that such heavy artillery should be used against such small game.

LECTURES ON THE SYMBOLIC CHARACTER OF THE SACRED SCRIPTURES. By Rev. ABIEL SILVER, Minister of the New Jerusalem Church in New York. D. Appleton & Co.

Mr. Silver has put forth a series of Lectures, "not written with a view to their being printed," on the very interesting subject of the *Symbolic Character of the Sacred Scriptures*. He brings out, with some ingenuity, the "doctrine of correspondences," or types, showing that Nature is a great parable, and that the Bible is in analogy with Nature. The thing is not very profound. Perhaps it was not intended so to be. It is hardly more than a dilution of that style of spiritualizing which had so many attractions for the early Christian Fathers. Still, there are many good things in the Lectures, and if there are also some bad things, they are not of a character to do much harm.

THE LAST TIMES AND THE GREAT CONSUMMATION. An Earnest discussion of momentous themes. By JOSEPH A. SEISS, D. D., Author of "The Gospel in Leviticus," &c., &c. Revised and enlarged edition. Philadelphia: Smith, English & Co. 1863. 12mo. pp. 438.

Amid a deal of verbiage, and tumid rhetoric, and pretentious sincerity, and self-opinionated dogmatism, and of that spirit of denunciation which these self-constituted reformers and censors are so famous for, the real points which the author holds and teaches are in the main these: that, at the end of six thousand years from the creation of Adam, Christ is to come into the world in person; that the Millennium is then to begin, the good are then to rise from the dead, and that they are to reign with Christ on the Earth one thousand years; that up to that time, unbelief and wickedness will almost universally prevail; that then, Christ is to break down all existing Systems of Government in Church and State, make great physical demonstrations of power and wrath, restore the Jews to Palestine, make Mount Zion the visible seat of universal Empire of this Christocracy for a thousand years, that Satan is to be bound, &c., &c.; that at the end of the thousand years, Satan, Death, Hades, and all antagonisms to good, are to be destroyed; that *all the inhabitants of the world* are to be restored to God's favor; and that this thousand years is the only Day of Judgment, &c., &c., &c., &c. This, in general, is a statement of the teaching of these Second Adventists; and yet there are no two of them who exactly agree in opinion. The Author quotes in favor of his theory largely from some of the Christian Fathers, and so on down to the present day, to Tyng and Cheever.

On this whole subject, we have, in way of comment, a few things to say. (1.) The *opinions* of the Fathers, on any subject, is one thing; their testimony as witnesses of facts is quite another thing. (2.) It is a gross perversion of facts to hold them as a body, and multitudes of others in more modern times, whom the author appeals to, responsible for all the visionary theories which he has here broached or reechoed. (3.) Second Adventism is no new thing; it is periodical though irregular in its appearance; and has always been advocated by men of a certain type of character. (4.) These men teach positively respecting the coming of Christ what the Scriptures expressly inform us is not known, and is not permitted to be

known. (5.) The practical effect of these notions is to weaken faith in Christ's appointed instrumentalities for the conversion of men. (6.) His theory of Annihilation, and his denial of the Judgment Day and of Endless Punishment, are additional proofs that his theory is not a harmless one. (7.) Some of the author's speculations, we can show, both from Scripture and Human Reason, to be more than improbable. (8.) Finally, we observe that the belief of the Church is undoubtedly settling down into a more literal interpretation of the Prophecies concerning the Kingdom and coming of Christ than has hitherto prevailed; and hence there is the greater danger lest, in the reaction from an extreme figurativism, earnest and devout but ardent men should rush into just such wild visionary theories as we find in the book before us.

SERMONS UPON THE MINISTRY, WORSHIP AND DOCTRINES OF THE PROTESTANT EPISCOPAL CHURCH. By G. T. CHAPMAN, D. D. Sixth Edition. New York: H. B. Durand. 1863. 12mo. pp. 312.

There is that in these Sermons of Dr. Chapman which gives them a steady hold upon the confidence of Churchmen. It is, in some respects, the best book that we know of to put into the hands of an enquirer. It presents the positive Institutions of the Gospel boldly yet kindly, and it defends them with an array of argument which has never been fairly met; and, at the same time, it exhibits the Faith of Christ as a living power, thoroughly guarded against sectarian misrepresentations, and clearly distinguished from Antinomian speculations. Its main deficiency is, that having been written more than thirty years ago, it takes no note of the later Infidel developments of our own times.

TRIUMPHS OF THE BIBLE: With the Testimony of Science to its Truth. By HENRY TULLIDGE, A. M. New York: Charles Scribner. 1863. 12mo. pp. 439.

Mr. Tullidge's book deserves more than a passing notice. It is a collection of Evidences, illustrating and proving the truthfulness of the Bible; mirrors, reflecting back the events recorded on the sacred page, gathered from a great variety of sources, from Astronomy, Geology, Chronology, Historic Traditions, Ancient History, Geography and Archaeological Discoveries. The work is not, and was not meant to be, a thorough analysis and refutation of any one phase of Unbelief, as touching Inspiration, or Miracles, or the Mosaic account of the Creation; but it is an invaluable grouping of testimony touching almost every one of the forms and attitudes in which Infidelity is presenting itself in these our own times. Hence, while the work has not enough of elaborate detail to silence the avowed skeptic in what he may regard as his own specialty, it yet presents an array of facts which he cannot deny, and cannot explain away; and, taken as a whole, it offers an argument for the credibility of the Old and New Testaments which is clearly and strongly stated, and which is unanswerable. Had we room to quote, we would cite from the Chapter on the Unity of the Race; or from the collection of Primitive Historical Traditions illustrating the historical statements of the First and Second Books of Moses. As a work to guard the young against the assaults of Modern Infidelity, it is the best we have seen; and, as such, it deserves a place in every Village, Parochial and Sunday School Library. The Preface is very well written, and shows that the writer had a clear conception of the work before him; and the opening portion of the volume, Part I, on the "Triumphs of the Bible," in elevating, civilizing and ennobling our Race, is exceedingly well done. We congratulate Mr. Tullidge in having treated a great subject, one requiring a great amount of reading, with such unquestionable success. It is a good and timely work.

THE NEW AMERICAN CYCLOPEDIA. A Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. Volume XVI. With a Supplement. New York: D. Appleton & Co.; London, 16 Little Britain. 1863. 8vo. pp. 850.

With this sixteenth volume this Cyclopedia is concluded. The work has been nearly six years in course of publication; and besides the two Editors, Messrs.

Ripley and Dana, it has employed a corps of twenty-five writers, who have been constantly employed. The whole number of subjects treated is about twenty-seven thousand. The Articles in great part have been prepared by gentlemen of competent ability, and who, in all matters of Modern Science, have availed themselves of the latest and best sources of information. There are in the course of the work many papers elaborately written, and possessing decided merit, and which are worthy of a place in what ought to be a standard authority. As we have done, however, all along, so now we except, in our general and even warm approbation, a class of papers bearing on Moral, Social and Political Science. With an occasional Article on these subjects which is very good, there are others which no work, conducted on a principle of high-toned virtue and morality, should ever have admitted. The Cyclopaedia is an honor to American Literature, and reflects great credit on the enterprise, perseverance and ability of its worthy publishers.

GRAPE CULTURE, WINES AND WINE-MAKING. With Notes upon Agriculture and Horticulture. By A. HARASZTHY, Commissioner to report on the improvement and culture of the Vine in California. With numerous Illustrations. New York: Harper & Brothers. 1862. 8vo. pp. 420.

On this subject, no work has appeared in our country so valuable. The author, a Hungarian by birth, himself a vine-grower on a large scale, was appointed by the Legislature of California as Commissioner to visit Europe to investigate the ways and means best adapted to promote the improvement and culture of the grape-vine in California. On arriving in France, he opened a correspondence with the different Imperial and Horticultural Societies, and received from them every facility in furtherance of his object. He visited the best vine-growing districts in France, Germany, Spain and Italy, and purchased about 1,400 different varieties of vines. He has come to the conclusion, that California is superior, in all the conditions of soil, climate and other natural advantages, to the most favored wine-producing districts of Europe; and that all that is necessary now, is the proper varieties of grapes, and the necessary care and science in the manufacture of wine. The work is full of carefully recorded facts, tables, statistics, details and illustrations, and abundantly attests the rare zeal, fidelity and intelligence, with which the author performed the duties of his commission.

AFRICAN HUNTING FROM NATAL TO THE ZAMBEZI, including Lake Ngami, the Kalahari Desert, &c., from 1852 to 1860. By WILLIAM CHARLES BALDWIN, Esq., F. R. G. S. With Map, fifty Illustrations by Wolf and Zwecker, and a Portrait of the Great Sportsman. New York: Harper & Brothers. 1863. 12mo. pp. 397.

We never take up a book like this, and especially after looking at the pictures, without being conscious of a spirit of incredulity, and of possessing, *a la Colenso*, a determination to believe no more than we choose to; and when Mr. Baldwin tells us how he hunted antelopes, armadillos, buffaloes, camel-leopards, elands, elephants, giraffes, harte-beestes, hippopotamuses, inyalas, jackals, koeboos, lions, oryxes, panthers, rhinoceroses, springboks, tigers and wolves; and how, in one expedition, and the last, in 1860, that to Zambesi, there were killed sixty-one elephants, twenty-three rhinoceroses, eleven giraffes, twenty-one elands, thirty buffaloes, eighteen inyalas, twenty-eight springboks, seventy-one quaggas, ten stienboks, and enough lesser animals to make in all 369 different specimens of African game, we are altogether disposed to turn him over to the mathematical Bishop of Natal, in whose region he pretends to have accomplished such marvellous triumphs in the line of "the mighty hunter" Nimrod. May we suggest to the Bishop of Natal whether the telling such almost incredible stories does not tend to throw discredit upon the art of hunting in general, and even to raise a question whether Nimrod himself be not a myth? At any rate, it is a strange, a very strange book. Mr. Baldwin says he landed at Natal in 1851, and remained in the country until 1860, getting up a hunting expedition every year, and roving over the south-eastern corner of that continent, stretching from Natal to the River Zambesi, say from the fifteenth to thirtieth degree of latitude.

HARPERS' PICTORIAL HISTORY OF THE GREAT REBELLION. 1863. Nos. I, II, III, IV, Folio. 24 pp. each.

Amid the momentous scenes, through which this whole country and people are now passing, it is of the greatest importance to seize and preserve, not only the prominent facts in this great convulsion, but, as far as may be, to watch and trace the under-current of intentions and motives, which are disclosed. Nothing should be left to uncertainty. The future historian may comprehend, at a glance, what, amid the confusions of the hour, we see but dimly; but the scenes themselves, the acts, and the avowed purposes of the actors, these it is ours to record.

This "Pictorial History," by the Messrs. Harper, differs somewhat from any of its rivals before the public. They commenced with recording everything; but the progress and duration of the War are already rendering their publications, though invaluable to the historian, yet too cumbersome for the general reader. The work before us has been in course of preparation for many months. Grouping its facts in a consecutive, sustained narrative, preserving the chronological order of events, and presenting a clear and comprehensive view of the progress of the struggle, it yet preserves the most important of the documentary evidence on both sides, given in full in the foot-notes, comprising the acts and doings of public bodies, official Proclamations, important letters, speeches, &c. Among these documents before us, are the Farewell Speech of Jeff. Davis in the Senate, and his Inaugural Address as President of the "Confederacy;" Buchanan's correspondence with the South Carolina Commissioners; Alexander H. Stephen's celebrated speech in Congress, and Mr. Lincoln's Inaugural Address. The clean white paper in which this work appears, its large type, its profuse and well-executed illustrations, give to it superior typographical attractions. The work will be completed in twenty-four parts, which are sold at twenty-five cents each.

LETTERS ON THE MINISTRY OF THE GOSPEL. By FRANCIS WAYLAND. Boston: Gould & Lincoln. 1863. 18mo. pp. 210.

President Wayland's "Letters on the Ministry," treat of the Past and the Present Ministry, especially in his own (the Baptist) denomination; upon a Call to the Ministry; upon the Ministry not a Profession; upon Preaching the Gospel, for the Conversion of Sinners, and the Edification of Believers; upon the Manner of Preaching; upon Pastoral Visitations, and other Pastoral duties; and upon Ministerial Example. There is a great deal of good sense and practical wisdom in this little volume, and we propose to return to it hereafter. Meanwhile, our Clergy and Candidates for Orders, will find in it many thoughts and suggestions of great value.

CHAPLAIN FULLER: being a Life Sketch of a New England Clergyman and Army Chaplain. By RICHARD F. FULLER. Boston: Walker, Wise & Co. 1863. 12mo. pp. 342.

This very minute, almost too minute, account of the life of a Unitarian Clergyman of ordinary ability, but a man of much seriousness and excellency of character, and devotion to his profession, affords little occasion for comment. Although Chaplain to the 16th Regiment of the Massachusetts Volunteers, he was killed with a musket in his hands at the Battle of Fredericksburg, Va., Dec. 11th, 1862. His education by his sister, Margaret Fuller, his labor as her biographer, and as editor of her writings, and his recorded observations, and Letters concerning the War, are the most noteworthy points of the volume. As a biography, it is, we judge, the work of an unpractised pen; the sentences are involved, and the style artificial and stiff.

DRAPER'S INTELLECTUAL DEVELOPMENT OF EUROPE. A History of the Intellectual Development of Europe. By JOHN WILLIAM DRAPER, M. D., LL. D., Professor of Chemistry and Physiology in the University of New York; Author of a "Treatise on Human Physiology," &c., &c. 8vo., cloth. New York: Harper & Brothers. 1863.

This is an honest, carefully written book, and deserves a more ample notice than we can give to it at present. All we can say of it now is, that the reader who

wants something to help him to think, will find a great deal of what he wants in Professor Draper's work: he will also find many things worth thinking about. Beginning with the intellectual history of Greece, the author goes on to treat of the ethnology of Europe, its primitive modes of thought, and their progressive variations, with a digression on Hindoo Theology and Egyptian Civilization, the five characteristic ages of the intellectual history of Greece, the European age of faith, and that of reason, &c.

BIBLE ILLUSTRATIONS. Being a Storehouse of Similes, Allegories and Anecdotes, selected from Spencer's "Things New and Old," and other sources. With an Introduction, by Rev. RICHARD NEWTON, D. D., and a copious Index. Philadelphia: Smith, English & Co. 1863. 12mo. pp. 360.

The title of this volume sufficiently indicates its character. The anecdotes, &c., however, illustrate the duties taught in the Bible, and the dangers against which the Bible warns; and, in this sense, are Bible Illustrations. They are collected for the use of preachers and teachers. The habits of preachers differ, greatly, as to the use of such anecdotes. The present collection was first made in 1658, by Thomas Spencer, and was drawn from a great variety of sources. It is, evidently, a good book of its kind.

PRINCIPIA LATINA, PART I. A First Latin Course, comprehending Grammar, Delectus and Exercise Book, with Vocabularies. By WILLIAM SMITH, LL. D., Author of the "History of Greece," and Editor of a "Classical Dictionary," and the "Dictionary of Greek and Roman Antiquities." Carefully Revised and Improved by Professor HENRY DRISLER, of Columbia College, New York. New York: Harper & Brothers. 1863. 12mo. pp. 187.

The Author sets forth the object of this work in the following language. 'The volume is the result of many years' practical teaching, and seeks to combine the advantages of the older and more practical methods of instruction.

The main object of the work is to enable a beginner to fix the Declensions and Conjugations thoroughly in his memory, to learn their usage by constructing simple sentences as soon as he commences the study of the language, and to accumulate, gradually, a stock of useful words.

The work contains Grammar, Delectus and Exercise-Book, with Vocabularies, and consequently presents, in one book, all that the pupil will require for some time in his study of the language. It is confidently believed, that a boy who has gone carefully through the work, will have acquired a sound knowledge of the chief grammatical forms, and of the most important syntactical rules.

The American editor has introduced the simpler and more comprehensive rules of Prosody. He has added also paradigms of the more frequently-recurring Greek nouns, of the First, Second, and Third declensions, and a few pages of continuous narrative, taken from Woodford's Epitome of Caesar, in the exact words of the author, but with the complex sentences broken up, and the difficult parenthetical clauses omitted.'

SEA KINGS AND NAVAL HEROES. A Book for Boys. By JOHN G. EDGAR, Author of "History for Boys," "Boyhood of Great Men," "Footprints of Famous Men," "Wars of the Roses," &c., &c. Illustrated by C. KEENE and E. K. JOHNSON. New York: Harper & Brothers. 1863. 16mo. pp. 421.

This is a re-print of a book which must prove attractive, especially at the present time. The author gives biographical sketches of the principal personages, twenty-one in number, who, from the time of Rollo and Hastings, to that of Nelson and Collingwood, have figured conspicuously as English maritime warriors. Its tendency must be, to inspire the young with an ambition to emulate the heroic valor of these daring and brave men.

THE FAIRY BOOK. The best popular Fairy Stories, selected and rendered new. By the Author of "John Halifax, Gentleman," &c., &c. New York: Harper & Brothers. 1863. 12mo. pp. 479.

We are not about to write a Homily on Fairy tales. We remember, and so does the reader, to have heard bright-eyed little boys and girls, when they thought they were alone, amusing themselves with these airy creations of dream-land; and we have an indistinct recollection of a boyish instinct for fancies of this sort; but all that was before the tread-mill of daily plodding had made a Gadgrind of us. Miss Mulock, who could write Fairy tales herself, if she chose, has gathered, in one neat little volume, the sweetest and rarest of these flowers, native and exotic, with which children, and grown up children too, have always loved to amuse themselves, and has trimmed them and rid them of everything hurtful. "Puss in Boots," "Jack the Giant Killer," "Tom Thumb," "Cinderella," and many more, are all here.

ESSAYS ON THE GREEK CHRISTIAN POETS, AND THE ENGLISH POETS. By ELIZABETH BARRETT BROWNING. New York: James Miller. 1863. 18mo. pp. 233.

This beautiful little volume of Prose completes the publication of Mrs. Browning's works, making five volumes in all. This one contains two Articles, first printed in 1842, in the [London] *Athenæum*. The latter Article is, in part, a review of "The Book of the Poets," a collection of extracts, from the time of Chaucer, to Beattie; a work which the writer handles with severity. It also reviews the Poems of Wordsworth—that noble but unfortunate founder of a new School of Poetry; that is, if the dreamy, sapless doggerel in imitation of him, deserves to be called Poetry. This, however, is our own reflection, not Mrs. Browning's. These two Articles will be read with pleasure. They are full of life and vigor; cutting right and left, with masculine boldness; they show culture, and taste, and acumen; and where the reader differs, either in æsthetics or in ethics, or other exercise of the critical faculty, as he will continually, he will not feel it in his heart to speak unkindly of one who handles a rapier so cleverly.

THE LIFE OF AUGUSTINE: or the Efficacy of a Mother's Prayers. Illustrated in the Conversion and labors of the Bishop of Hippo. By the Rev. SAMUEL SEABURY, D. D. New York: Church Book Society. 1863. 18mo. pp. 115.

Originally delivered as an Address before the Flushing Institute in 1833, and published as a Tract, this little work is now republished by the above Society. The Life of such a man as the Bishop of Hippo, sketched by the keen, clear eye and bold hand of Professor Seabury, we need not say, is a good thing; indeed, it is one of the very best publications issued by the Church Book Society. The nature and means of Augustine's conversion, the persevering prayers, and steadfast faith of his mother, and his valuable labors for Christ and the Church, are well described.

MAN'S CRY AND GOD'S GRACIOUS ANSWER: A Contribution toward the defense of the Faith. By the Rev. B. FRANKLIN. New York: D. Appleton & Co. 1863. 12mo. pp. 94.

This little book is full of the "seeds of things." It presents a brief, concentrated argument, showing that man's necessities of soul demand just such a Religion as Christianity. Without naming existing or past controversies, it sets forth certain fundamental principles, which render every assault against the Gospel nugatory. It shows that "the Faith once delivered to the Saints," and that only, satisfies the longings, and answers the earnest cries of every true man's consciousness. Honest and sincere seekers of truth, who recognize the real nobleness of humanity, are led, by consecutive links, on from the first perception of existence and of self, up to what the Gospel alone proffers, viz: freedom, even in God's presence, and joint-heirship with CHRIST. The brevity of the work, and the terseness of language, will require reflective reading, and close attention to the various links of argument, at their points of junction; the style, however, is simple; and the appeal is made, throughout, to that common consciousness which the simplest possess, and the wisest never ignore. He who has mastered this little book, has come in possession of a great truth, and one which, at the present day, is vastly important.

CONFIRMATION: The Three-fold Evidence of its Necessity, where it may be had. A Sermon, in Huron, Canada West, January, 1862. By Rev. A. TOWNLEY. D. D.

Our brethren in Canada evidently have the same difficulties to contend with, arising from the unscriptural teachings of Dissent, and the human inventions of the Sects, that meet us, as Churchmen, in the States. Dr. Townley's able Sermon on Confirmation is so plain, earnest and faithful, that it would make a useful Tract for general distribution.

PLAIN EXPLANATIONS. No. I. The Anglican Church not Romanizing. By Rev. A. TOWNLEY, D. D. Toronto: Rowsell & Ellis. 12mo. pp. 8.

Dr. Townley understands precisely, and states distinctly, the ground on which the Reformed Church of England stands; and he does not hesitate to attribute to the right cause the bitter opposition, now made against her, by those among whom the Reformation of the Sixteenth Century has, confessedly, proved an utter, melancholy, awful failure.

A MANUAL OF DEVOTIONS for Confirmation and First Communion. By the Author of "Steps to the Altar." First American edition. Revised by a Presbyter of the Church. New York: H. B. Durand. 1863. 18mo. pp. 103.

The first American edition of this little work appeared in 1848. The Offices of Devotion contained in it, and taken mostly from the writings of Bishop Wilson, are excellent, and worthy of all commendation. In the opening Address, however, filling the first thirty pages, and written, we presume, by one of the School of men, who used to make the *Union* Newspaper their organ, we find statements of the effects of Baptism, which are not only untrue, but are most dangerous. They place the Christian Life on a false basis; and they lead the Candidate for Confirmation to a wrong estimate, both of himself and of God's merciful provisions for him. The American editor cited the Homilies, Barrow and Hooker, as sustaining the author. This is unfortunate. They certainly teach very differently. By no one has this important point been more clearly stated and thoroughly guarded, than by the present Bishop of Oxford. While contending for the efficacy of Sacraments, let us not ascribe to them effects which do not belong to them. The mischief which has accrued to the Church by such perversions is incalculable.

CONFIRMATION EXPLAINED AND DEFENDED; With an Office of Devotion for the Guidance of Candidates. By the Rev. JAMES A. BOLLES, D. D., Rector of the Church of the Advent, Boston. Boston: E. P. Dutton & Co. 1863. 18mo. pp. 36.

This is one of those excellent treatises on Confirmation, such as a faithful Pastor, intent on his work, and knowing the objections, excuses, difficulties, in the minds of his flock, alone can write. The nature, reasonableness, authority, and blessings of Confirmation, are plainly and affectionately stated.

THE SPONSOR'S GIFT; Or the Candidate for Confirmation Instructed as to its Authority and Nature, and the Qualifications for its due Reception. With suitable Devotions and Practical Directions. By N. S. RICHARDSON, D. D., Author, &c. New York: W. H. Kelley & Bro., 627 Broadway. 1863. 18mo. pp. 60.

This is the original work, which was afterwards enlarged and issued under the name of the "PASTOR'S APPEAL." Having been frequently called for, as more brief and compact than the latter work, (and we do not believe the subject can be fairly presented in a smaller compass,) it is now issued by the Messrs. Kelley in a variety of styles, from paper cover to the neatest silk and gilt binding.

THE NEW TESTAMENT; With brief Explanatory Notes or Scholia. By HOWARD CROSBY, D. D., Professor of the Greek Language and Literature in Rutgers College, N. Y. New York: Charles Scribner. 1863. 12mo. pp. 543.

Professor Crosby's object in these Notes is simply, as he says, to "remove the surface difficulties of the text," whether archaeological, or arising from the peculiarities of the language, Greek or English; such as obsolete English expressions, misconceptions of the Greek by the English translators, inconsistencies of the translations, and the obscurity of connections. The work scarcely fulfills the promise of the Introduction. It exhibits better knowledge of Classical than of Hellenistic Greek; and the writer too frequently gives us his own unaided conjecture, instead of the results of patient and thorough reading of the age and times when the New Testament was written. Illustrations of this meet us continually in the book. The writer, however, exhibits a spirit of reverence for the sacred Volume; and often his explanations, as of archaisms, and obsolete words, are very valuable.

SCIENCE FOR THE SCHOOL AND FAMILY. Part I. Natural Philosophy. By WORTHINGTON HOOKER, M. D., Professor of the Theory and Practice of Medicine in Yale College. Illustrated by nearly 300 Engravings. New York: Harper & Brothers. 1863. 12mo. pp. 346.

Dr. Hooker's Series of School books on the Natural Sciences, of which this on Natural Philosophy is designed for Grammar Schools, is prepared on the principle of gradation. He adopts the style of Lectures, and deals with *phenomena*, more than abstract statements. In an Appendix are Questions for the use of Teachers, and an Index.

THE ELEMENTS OF ARITHMETIC, Designed for Children. By ELIAS LOOMIS, LL. D., Professor of Natural Philosophy and Astronomy, in Yale College. New York: Harper & Brothers. 1863. 12mo. pp. 166.

The success of Professor Loomis' series of text-books in Mathematics is well deserved. There is no sham in him or in them.

WILSON'S PRIMARY SPELLER. A simple and progressive course of Lessons in Spelling, with Reading and Dictation Exercises, and the Elements of Oral and Written Compositions. By MARCIUS WILSON. New York: Harper & Brothers. 1863. 12mo. pp. 80.

REPORT OF THE SECOND TRIENNIAL MEETING of the Society for the Increase of the Ministry, in the Church of the Holy Trinity, Brooklyn, Oct. 5, 1862.

We give the following Summary from the Report of this important and promising Society.

The Society adopted its first beneficiaries in September, 1859, and from that time to March 12th, 1863, rendered aid to one hundred and six young men, in sums ranging from \$25 to \$200 per annum, as follows:

At Preparatory Schools, or with Clergymen,	- - - - -	24
At the Divinity School of Philadelphia,	- - - - -	1
At Kenyon College, Gambier, Ohio,	- - - - -	2
At Racine College, Racine, Wis.,	- - - - -	2
At Hobart College, Geneva, N. Y.,	- - - - -	3
At Griswold College, Davenport, Iowa,	- - - - -	3
At Bishop Seabury School, Faribault, Minn.,	- - - - -	4
At Jubilee College, Robin's Nest, Ill.,	- - - - -	5
At the Virginia Seminary, Alexandria, Va.,	- - - - -	6
At Nashotah House, Delafield, Wis.,	- - - - -	7
At the Berkeley Divinity School, Middletown, Conn.,	- - - - -	15
At the General Theological Seminary, New York,	- - - - -	17
At Trinity College, Hartford, Conn.,	- - - - -	29
Total,	- - - - -	118
Deduct for those aided at two or more of the above institutions in their course,	- - - - -	12
Total number as above,	- - - - -	106

of whom twenty-one have been ordained, and probably others in the South, with whom we have no communication at present. Some of the beneficiaries are supported by funds contributed for their special benefit; others by funds given to aid students at certain institutions only. Contributions not restricted as to place or person are applied to the aid of such students, and at such schools as the Executive Committee may select; but regard is had, as far as practicable, to the wishes of the candidates, and the supposed preferences of the donors. As a general rule, but admitting many exceptions, undesignated funds will be applied to aid students coming from the dioceses which contribute most liberally, and to those who wish to pursue the full course of study, in preference to those taking only a partial course. The total receipts in behalf of the Society are about \$28,000.

The following publications have been received:

A POINT OF HONOR. A Novel. By the Author of "The Morals of May Fair." New York: Harper & Brothers. 1863. 8vo. pp. 120.

A DARK NIGHT'S WORK. A Novel. By Mrs. GASKELL, Author of "Sylvia's Lovers," &c. New York: Harper & Brothers. 1863. 8vo. pp. 90.

ST OLAVE'S. A Novel. New York: Harper & Brothers. 1863. 8vo. pp. 162.

THE FIRMAMENT in the midst of the Waters. An Exposition of Gen. i. 6, 7, 8. By Rev. JOSIAH SWETT, Rector of Christ Church, Bethel, Vt. Claremont N. H.: 1862. 8vo. pp. 32.

Well written, ingenious, and plausible.

REV. W. C. DOANE'S National Sermon for this Lent; in St. Mary's Church, Burlington, N. J. Philadelphia: 1863. 8vo. pp. 14.

REV. J. GIERLOW'S Introductory Discourse, in St. Mark's Church, Augusta, Maine, April, 1863. 12mo. pp. 12.

REV. DR. A. D. TRAVERS' Address, at the Burial of Adj't George Sibbald Wilson, 17th Reg't N. Y. S. V., in St. Paul's Church, Poughkeepsie, N. Y. 1863. 8vo. pp. 8.

REV. W. G. FARRINGTON'S Lecture on "The Historical Church," in St. Paul's Chapel. New York: 1863. 12mo. pp. 30.

A well arranged, compact collection of important historical testimony.

REVIEW of Bishop Colenso on the Pentateuch. ANONYMOUS. 8vo. pp. 16.

ARCHBISHOP USHER'S SERMON on the Incarnation. Reprinted from the edition of 1649. London: J. Nisbet & Co. 1863. 8vo. pp. 38.

PARISH STATISTICS AND TENTH ANNUAL ADDRESS of the Rector of Christ Church, Elizabeth, N. J. 1863. 8vo. pp. 32.

PASTORAL LETTER AND SECOND ANNUAL ADDRESS, by the Rector of St. John's Church, Johnstown, N. Y. 8vo. pp. 16.

REGISTER of St. Mary's Hall, Burlington, N. J. Twenty-sixth year. 1863. 12mo. pp. 33.

CALENDAR of St. Stephen's College, Annandale, N. Y. 1862-3. 8vo. pp. 14.

SECOND ANNUAL REPORT, &c., of the Church Reading Room, Boston 1863. 8vo. pp. 24.

REPORT of the Young Men's Christian Association of the City of New York: 1862-3. pp. 26.

CONSTITUTION, &c., of the Library Association of Cincinnati, May, 1863. 8vo. pp. 20.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Allen, Henry F.	Eastburn,	May 23, 1863,	Trinity, Boston, Mass.
Atkins, Thomas,	Burgess,	June 3, "	St. John's, Bangor, Maine.
Baldwin, Leonidas B.	Williams,	May 27, "	Holy Trinity, Middletown, Ct.
Corbett, Sidney,	Kemper,	May 31, "	Chapel, Delafield, Wis.
Duffield, S. Brainerd,	Williams,	May 27, "	Holy Trinity, Middletown, Ct.
Goddard, Edward N.	Chase,	May 3, "	Union, Claremont, N. H.
Hilliard, S. H.	Potter, H.	Mar. 25, "	St. Luke's, New York City.
James, Geo. Norman,	Kemper,	May 31, "	Chapel, Delafield, Wis.
Ledenham, John W.	Kemper,	May 31, "	Chapel, Delafield, Wis.
MacWhorter, Alex.	Potter, H.	May 31, "	Epiphany, New York City.
Maury, Mytton.	Potter, H.	Apr. 29, "	Ascension, New York City.
Randall, Edward H.	Hopkins,	June 3, "	St. Paul's, Burlington, Vt.
Royce, Fayette,	DeLancey,	May 3, "	St. Peter's Ch'l, Geneva, W. N. Y.
Webb, Benjamin,	Williams,	May 27, "	Holy Trinity, Middletown, Ct.
Weil, Elias,	Kemper,	May 31, "	Chapel, Delafield, Wis.
Whitcomb, Ephraim L.	Chase,	May 27, "	Trinity, Sanbornton Bridge, N. H.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Date.</i>	<i>Place.</i>
Rev. Benjamin, W. H.	Williams,	Mar. 28, 1863,	Trinity, Westport, Conn.
" Blow, Robert,	Kemper,	Mar. 1, "	Chapel, Nashotah, Wisconsin.
" Brooks, ———	Odenheimer,	May 31, "	Trinity, Jersey City, N. J.
" Dobyns, Robert,	DeLancey,	May 6, "	St. Michael's, Genesee, W. N. Y.
" Chapman, Ed. T.	Potter, H.	Mar. 11, "	St. Paul's, Troy, N. Y.
" Goodwin, Daniel,	Burgess,	June 3, "	St. John's, Bangor, Maine
" Hinman, S. Dalton,	Whipple,	Mar. 8, "	Good Shepherd, Faribault, Min.
" Jackson, Aug.	Williams,	Apr. 29, "	Christ, Westport, Conn.
" Jaggard, Thos. A.	Potter, H.	June 3, "	St. George's, Flushing, N. Y.
" Jones, Henry L.	Potter, H.	May 31, "	Epiphany, New York City.
" Rice, Charles H.	Kemper,	May 31, "	Chapel, Delafield, Wis.
" Robertson, Chs. F.	Potter, H.	Oct. 23, 1862,	St. Mark's, Malone, N. Y.
" Sabine, Wm. T.	Potter, H.	Apr. 29, 1863,	Ascension, New York City.
" Smith, Cornelius B.	Potter, H.	Apr. 29, "	Ascension, New York City.
" Smith, James T.	Potter, H.	May 26, "	Transfiguration, N. York City.
" Smith, John Eaton,	Williams,	Apr. 15, "	St. John's, Waterbury, Conn.
" Spear, Samuel S.	Eastburn,	Apr. 22, "	Grace, Boston, Mass.
" Steele, A. Floridus,	Stevens,	Apr. 17, "	St. James', Philadelphia, Pa.
" Wall, Robert C.	DeLancey,	May 6, "	St. Michael's, Genesee, W. N. Y.
" Ward, Julius H.	Williams,	May 5, "	Trinity, Norwich, Conn.
" Weeks, Robert,	Eastburn,	Apr. 22, "	Grace, Boston, Mass.
" Winkley, John F.	Hopkins,	Mar. 5, "	Trinity, Rutland, Vt.
" Wood, Joseph,	Kemper,	May 31, "	Chapel, Delafield, Wis.

CONSECRATIONS.

Name.	Bishop.	Time.	Place.
Christ,	McCookry.	April 9, 1863,	Detroit, Mich.
St. George's,	Lee, H. W.	May 15, "	Worthington, Iowa.
St. John's,	Potter, A.	April 11, "	Philadelphia, Penn.
St. Luke's,	Williams,	Mar. 27, "	Darien, Conn.
St. Mark's,	Kemper.	Mar. 10, "	Waupaca, Wisconsin.
St. Mark's,	Potter, H.	May 5, "	Hoosick Falls, N. Y.
Trinity,	Payne,	Feb. 22, "	Monrovia, Africa.
Trinity,	Williams,	May 2, "	Bristol, Conn.
Zion,	DeLancey,	May 29, "	Windsor, W. N. Y.

OBITUARIES.

The Rt. Rev. JAMES HENRY OTEY, D. D., Bishop of the Diocese of Tennessee, died at Memphis, April 23, 1863, aged 63 years. He was born in Bedford County, Virginia, Jan. 27th, 1800; graduated at the University of North Carolina, in which University he afterwards held the position of Tutor. He was admitted to Deacon's Orders in St. John's Church, Williamsboro, N. C., by Bishop Ravenscroft, October 16th, 1825, and to Priest's Orders, by the same Bishop, at St. Matthew's Church, Hillsboro, N. C., June 17th, 1827. He afterwards became actively engaged in the ministry in Tennessee, and while Rector of St. Paul's Church, at Franklin, was elected Bishop of the Diocese. The Consecration took place on the 14th of January, 1834, in Christ Church, Philadelphia. The Consecrators were the Rt. Rev. Wm. White, Bishop of Pennsylvania; the Rt. Rev. H. U. Onderdonk, Assistant Bishop of Pennsylvania; the Rt. Rev. B. T. Onderdonk, Bishop of New York, and the Rt. Rev. G. W. Doane, Bishop of New Jersey.

While multitudes, throughout the North as well as the South, will mourn the death of Bishop Otey, as of a dear personal friend, yet his removal, at the present time of chastisement and of gloom, is an event which causes universal sadness. As early as possible we shall give a full sketch of the life and character of this most noble man and Bishop, whose loss to the Church Militant is so deeply and universally lamented.

The Rev. SAMUEL CRAWFORD BRINKLE, Rector of Christ Parish, Christiana Hundred, Delaware, died near Wilmington, Delaware, March 12th, 1863, aged 67 years. He was born at Dover, Del., Jan. 26, 1796; graduated at Princeton College, N. J., in 1815; was then baptized, studied for the Ministry, and was ordained Deacon by Bishop White, in St. James' Church Philadelphia, May 6th, 1818; and Priest, by the same Bishop, in St. Peter's Church, Philadelphia, June 28th, 1820. He officiated in St. David's Parish, Radnor, Penn., fourteen years; in Grace Parish, Philadelphia, two years; as Assistant Minister to the United Swedish Churches, fourteen years, and succeeded in bringing the Parish of St. James, at Kingsessing, into union with the Church. In May, 1848, he took charge of Christ Church, Christiana Hundred, Del.; where he remained until his death. He was a delegate from Delaware to the General Convention of 1862.

The Rev. MORTIMER R. TALBOT, died at the Naval Asylum, Philadelphia, April 21, 1863. He was ordained by Bishop Stone, in Maryland, in 1835; became Rector of Somerset and Coventry Parishes; in 1838 removed to Philadelphia, and became Chaplain in the United States Navy, which post he occupied at the time of his death.

The Rev. JOSEPH W. PIERSON, Rector of St. Peter's Church, Auburn, W. N. Y., died in that place, May 14th, 1863, aged 38 years.

CONVERSIONS TO THE CHURCH.

Mr. LEWIS L. ROGERS, lately a Methodist Minister, has been recommended a Candidate for Holy Orders in Western New York.

Mr. HENRY LOSCH, M. D., lately a Presbyterian minister, has applied to become Candidate for Orders in Pennsylvania.

The Rev. ANGEL HERREROS DE MORA, formerly Roman Catholic Priest, has conformed to the branch of the Catholic Church in the United States, in the Diocese of New York.

Mr. EDWARD N. GODDARD, lately ordained Deacon in New Hampshire, was formerly a Congregational preacher.

ORGANIZATION OF THE CHURCH IN LIBERIA, AFRICA.

The subjoined official document, we give for the sake of preserving it upon our pages. This movement forms an epoch in the history of the Church Catholic. The Church is God's way to regenerate, civilize and save men everywhere; but experience and observation, even in our own country, show that the Church is wonderfully adapted to the characteristics of the African race; and that it trains and educates them as no other System can.

DIocese of CONNECTICUT, April 25, 1863.

Having received the following document from Liberia, with the request that I will bring the same to the notice of the Bishops of the Protestant Episcopal Church in the United States, I have caused it to be printed in the *Calendar*, a copy of which will be forwarded to every Bishop with whom it is in my power to communicate at this time.

T. C. BROWNELL.

Bishop of Connecticut, and Presiding Bishop.

MONROVIA, Liberia, W. A., March 6, 1863.

To the Rt. Rev. Father in God, T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, and Presiding Bishop of the Protestant Episcopal Church in the United States of America:—

RT. REV. SIR,—We beg to inform you that, under Divine permission, the clergy and laity from the different towns of Liberia met in Trinity Church, in the city of Monrovia, on Ash-Wednesday, Feb. 18; and in solemn Council proceeded to organize as a distinct and independent body, the "Protestant Episcopal Church in Liberia."

During the sessions of this Council, a Constitution and Canons for the government of our Church, were presented and unanimously adopted.

The Rt. Rev. J. Payne, D. D., Missionary Bishop of the American Church "at Cape Palmas, and parts adjacent," being present, was invited to a seat as a corresponding member, and requested to aid us with his advice and counsel.

The proceedings of this Council, with the Constitution and Canons, will most likely be published in the course of a few months; and the whole of our acts, thus printed, will be immediately transmitted to your Reverence.

The undersigned, however, were appointed a Committee to communicate the above facts to your Reverence, as well from profound personal respect, as also from your being the Presiding Bishop of the Church from which we spring; whence all our clergy have derived their Orders; to which we are "indebted for long continuance of nursing care and protection;" and which, through much suffering and self-sacrifice, has brought us to our present state and condition.

Doubtless your Reverence will be somewhat interested in a brief statement of the acts of this Council of our Church, with reference to worship, the ministry, doctrine, holy ordinances and special offices.

With reference to these points, we are authorized to assure your Reverence that, to use language familiar to our American Fathers, "this Church is far from intending to depart from the" Protestant Episcopal Church in the United States of America, "in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

A committee on the "Prayer Book and its Use" was appointed on the first day of the session, and presented the following report:—

"The Committee appointed upon the 'Prayer Book and its Use' in Liberia, beg to suggest:—

1st. That the Prayer Book in use in the Protestant Episcopal Church in the United States of America, be continued in use in this Church without any alterations, save as follows, until this Church takes some future order upon the same.

2d. That the Council authorizes the clergy of this Church to make the following variations in the use of the Prayer Book of the Protestant Episcopal Church of the United States of America, until otherwise ordered, viz:—

(a) That in the Morning Service, when the Litany is read, the Prayer for the President of the country be omitted, and that instead thereof the following alteration be made in the fifteenth petition of the Litany, namely:—"That it may please Thee to bless and preserve all Christian rulers and Magistrates, especially the Chief Magistrate of this country, giving," &c.

(b) That on all other occasions, the prayer for the President of the United States be changed, so as to read "the President of Liberia."

(c) That the "Prayer for Congress" be entitled "Prayer for the National Legislature" and that in that prayer, the following alterations be made: 1. Instead of "United States in general," the words "Liberia in general" be substituted. 2. Instead of the words "in Congress assembled," the words "now in session," be substituted.

They beg also to propose the following resolutions:—

1. *Resolved*, That a committee of five be appointed to draft a Book of Common Prayer and other rites and ceremonies for the Protestant Episcopal Church of Liberia; to sit until the next session of this Council in December, 1863, and to report at said Council; and that they shall have power to correspond concerning the same.

2. *Resolved*, That this committee shall have no power to make any alterations in the Offices of Holy Communion; the Baptismal Offices; the Church Catechism; the Thirty-nine Articles; the Ordination and Consecration Offices; as in use in the Protestant Episcopal Church in the United States of America.

3. *Resolved*, That this Church, now in Council assembled, do adopt the above several Offices as in use in the Protestant Episcopal Church in the United States of America, for use and authority in this Church forever, namely:—The Office for Holy Communion; the Baptismal Offices; the Church Catechism; the Thirty-nine Articles; the Ordination and Consecration Offices.

All of which is respectfully submitted.

E. W. STOKES,
ALEX. CRUMMELL,
G. W. GIBSON.

We beg to add here that the entire report of this Committee was received and adopted, and resolution No. 3, relating to doctrine and holy Offices, was solemnly confirmed and ratified by a unanimous vote.

With reference to the *Ministry*, the following action was taken by the Council:—
(a) On the first day of the session a committee was appointed on "Episcopal services," who reported, among others, the following resolution:—

"*Resolved*, That this Council respectfully request of the Rt. Rev. John Payne, D. D., the supervision of this Church, and request of him the continuance of his Episcopal acts and offices in the future; and that he still act in unison with this Church in extending the kingdom of Christ throughout the darkened regions of this Continent."

(b) The Canons adopted at this Council are, in substance, those of the American Church, altered in a few cases to suit our humble circumstances: and many, unsuited to our infant State, omitted; but Canon I, Title 1, "Digest of American Canons," was taken without alteration, and is a fundamental element in the Constitution of our Church, namely: "In this Church there shall always be three Orders in the Ministry, viz.: Bishops, Priests, and Deacons."

We have thus briefly laid before your Reverence the most important acts of this Council of our Church; and we shall be most happy if your Reverence will advise the rest of the Episcopal College in the United States of America, of the first steps towards organic existence of this, our infant, feeble branch of Christ's Holy Catholic Church, in any manner that may be convenient and agreeable to your Reverence.

In conclusion, we beg your Reverence's prayers and supplications at the Throne of Grace, for this tender vine, planted by God's grace by the American Church on

these heathen shores of Africa; that this Church may be enabled, by Divine assistance, to go in and subdue the heathen; and that she "may have power and strength to have victory and to triumph against the devil" on this continent, his last great empire and stronghold; through Jesus Christ our Lord.

We are your Reverence's humble, obedient servants,

E. W. STOKES, *Chairman*.

ALEX. CRUMMELL,

GARRETSON W. GIBSON,

ALFRED F. RUSSELL,

EDWARD J. ROYE,

F. P. DAVID.

PENNSYLVANIA : DIVISION OF THE DIOCESE.

At the Annual Convention of this Diocese, which commenced its Sessions May 27th, the Committee on the Division of the Diocese, appointed at the previous Convention, made an elaborate Report, which occupied much attention and excited deep interest. In the Western half of the Diocese, the Committee say there are *thirty* resident Clergymen, and *forty-two* organized Parishes. After thoroughly canvassing this section, the Committee say, that, dividing the Clergy and Laity into two great classes, it was seen that there were in favor of the division twenty-six Clergymen, twenty parishes, and one thousand three hundred and eighty-three communicants. Opposed, five Clergymen, eight parishes, and four hundred and thirteen communicants. The Rev. Mr. Swope, Chairman of the Committee, offered the following Resolutions:

1st, *Resolved*, That in the opinion of this Convention, the interests of the Church demand that a new Diocese should be erected for the Western portion of the State.

2d, *Resolved*, That the line of division should be such that the counties of Fulton, Huntington, Centre, Clinton and Potter will form the Eastern tier of counties of the Western Division.

After much debate, Mr. William Welsh offered the following as a substitute:

Whereas, There may be more than one portion of Pennsylvania, which may be canonically prepared, and may wish to be organized as separate Dioceses; and

Whereas, It is desirable that the future relation of such new Dioceses to the parent Diocese, to each other, and to the Church at large, should be matured, considered and well settled; therefore

Resolved, That a Committee of seven, selected from various parts of the Diocese, be appointed to investigate the facts and principles involved; that to them be referred the paper now laid before the Convention, and any others connected with the subject; and that they be required to report at the next Convention, and that this Convention is prepared to recognize the desirableness of an early division of the Diocese.

Rev. Dr. Ducachet moved to *strike out the last clause of the Resolution*. This was a *test question*, but the motion was lost by the strong vote of 48 yeas to 76 nays. Mr. Welsh's preamble and Resolutions were then carried.

The Committee of seven, on the Division of the Diocese and the Provincial System, has been appointed by the Bishop of Pennsylvania, as follows:

The Rev. Dr. Dorr, of Christ Church, Philadelphia; the Rev. Dr. Howe, of St. Luke's Church, Philadelphia; the Rev. Mr. Marple, of Scranton; the Rev. Mr. Spaulding, of Erie; Mr. Thomas M. Howe, of Trinity Church, Pittsburgh; Mr. James McIlvaine, of Washington, and Mr. Horace Binney, Jr., of St. Peter's, Philadelphia.

RUSSO-GREEK.—The Joint Committee appointed by the General Convention on the subject of the Russo-Greek Church, met in New York, April 16, Bishop De Lancey presiding, and the Rev. Mr. Young being appointed Secretary. The Resolution under which they act is as follows:

Resolved, The House of Bishops concurring, that a Joint Committee be appointed to consider the expediency of communication with the Russo-Greek Church, to collect authentic information bearing on the subject, and to report to the next General Convention.

After some consultation, the Committee resolved to enter at once upon the important subject thus confided to them, and appointed two sub-Committees, one on the Theological, Ecclesiastical and Historical points involved, consisting of Bishop Williams, Drs. Mahan and Thrall, and the Rev. Mr. Young; and the other on the Secular Relations of the Russo-Greek Church and the Church of America, consisting of the Hon. Mr. Ruggles and President Eliot.

A resolution was also adopted, expressing gratification at the action in the Convocation of Canterbury on the subject, and the Secretary was directed to convey the expression of that gratification to the Rev. George Williams, of King's College, Cambridge, to be laid by him, at his discretion, before the Convocation at its next meeting. The Meeting was adjourned until June 23, 1863.

THE BRADFORD CELEBRATION.—The NEW YORK HISTORICAL SOCIETY commemorated the Two Hundredth Anniversary of the birth day of WILLIAM BRADFORD, on the 20th of May. Mr. Bradford first introduced the art of printing into the Middle Colonies, and in 1682 issued his Prospectus for printing the first American Bible and Book of Common Prayer. The Society invited Mr. John William Wallace, of Philadelphia, to deliver a commemorative address at Cooper Institute, and Mr. Gulian C. Verplanck and Mr. Bancroft also delivered appropriate addresses. On the afternoon of the 20th, Bradford's birth-day, a special service took place at Trinity Church, of which he was Vestryman from 1703 to 1710, the Corporation having made arrangements for the restoration of the tomb-stone erected to his memory in 1752.

The New York Historical Society has now become one of the most efficient organizations for the promotion of art, literature and patriotic sentiment in our country—benign and useful in its influence in the midst of our feverish metropolitan life, and most important in its conservative agency at the present crisis. The Jarves Collection of the Old Masters are among its treasures; on its walls there is also a Murillo and a Guido. The Abbott Collection of Egyptian Antiquities is also deposited there.

POLITICAL PREACHING AMONG THE CONGREGATIONALISTS.—Several Congregational Societies have passed Resolutions in their Parish Meetings, requesting their preachers to avoid political subjects and to preach the Gospel. Having set the country ablaze by their intermeddling, these Parishes are now falling to pieces by internal feuds and intense bitterness of personal feeling. Yet there is a difficulty here. One of these preachers asked, not long since, "If we don't preach politics, what can we preach about?" Exactly. Having given up their old Creeds and Confessions, agitation, of some sort, is their "stock in trade."

SMALL DIOCESES.—The propriety of establishing a Roman Catholic Bishopric in Central New York, is urged by citizens of Syracuse and vicinity. Each of the Dioceses of Albany and Buffalo, out of which it is proposed to form a new Diocese, contains a far greater number of Churches than any other in the Province of New York. It will be called the Diocese of Syracuse. The Romanists in this country are in this matter following after the Primitive model. Our own Episcopate can never be felt in the power and efficiency which belong to it, until it is brought back to its Primitive position; nor have we a right to look for Apostolic success, and the blessing promised to Apostolic work, until we return to the Apostolic pattern.

NEW YORK SOCIETY FOR THE RELIEF OF THE RUPTURED AND CRIPPLED.—Incorporated 1863. Among the many noble Charitable Institutions of New York, (and the wealth of the city is poured out like water in their support,) we now mention the one with the above title. In the cities of New York and Brooklyn alone, it is estimated there are 60,000 ruptured persons, a large proportion of whom are mechanics and laborers with families dependent on them for support. So, also, the crippled and deformed, among adults and children, and those made so by the casualties of war, form a very large class. Modern Surgical Science offers a cure to great numbers of such cases, and relief to all; and it is the object of this Society to minister to such; gratuitously, where it is necessary, and at moderate expense to

those who are able to pay. We notice on the list of Officers many of our most liberal Churchmen, such as Robert B. Minturn, John David Wolfe and Stewart Brown, while such names as Drs. Valentine Mott, W. H. Van Beuren, Willard Parker, John M. Carnochan and James Knight, are of no less weight among the Medical Profession. Dr. KNIGHT, 97 Second Avenue, is Resident Physician, and ROBERT M. HARTLEY, M. D., 39 Bible House, is Corresponding Secretary; to either of whom application may be made. That this Institution is needed in New York, and is no experiment, is seen in the fact, that London alone has six of a similar character; in one of which, 5,252 cases were treated in a single year.

SINGULAR UNION DEVELOPMENT.

One of the most noticeable and significant signs of the times is the tendency towards Union, now manifested throughout almost all nominal Christendom. The Old and New School Presbyterians, which split in 1837 on points of Doctrine, and this alone, and which have since divided again and again, until there are now amongst them about a dozen distinct organizations, are now mooting the question of Union, though the old Doctrinal Errors, still existing and rampant, are ignored. The Scotch Free Presbyterians are agitating the question; and confessedly on the ground that the Church of England bids fair to carry every thing before her. In the British Provinces, Canada, New Brunswick and Nova Scotia, the Presbyterians are merging into one Presbyterian body.

In another direction, we see the American and British Churches already discussing seriously the question of Union with the Russo-Greek Church; and, as a necessary consequence, with the Oriental Churches. All this is promising. Whatever the motive that prompts to some of these efforts, the essential Unity of the One Body of Christ is a great truth, which cannot but be considered; as also the true nature of that Unity, and the Sin and Evils of Schism.

IMPORTANT MOVEMENT AMONG THE METHODISTS.

A Convention of Methodist laymen from all parts of the free and border slave States met in New York, May 13th, to deliberate on the best means to obtain the object they seek, an equal representation of laymen with preachers in the General Conference of the Church, which is held once in four years.

The last General Conference, which met at Buffalo in 1860, formally offered to admit lay representation at the next meeting of that body, if a majority of the laymen should express a desire for it. A vote was taken within the last twelve months, which resulted in an adverse decision: thirty thousand votes were cast for lay representation, and fifty thousand votes against it. East of the Alleghanies there was, however, a majority of one thousand in favor of lay representation. At this Convention nearly two hundred persons were present, and resolutions were passed, asking for equal representation in the General Conference for laymen and preachers. Nearly ten thousand dollars were subscribed, to be used in printing and circulating documents among the laity, in favor of the measure.

Such a measure as this is inevitable; but it will result in a radical change in the whole Methodist system. Its Library is rich in works illustrating American History.

SUMMARY OF FOREIGN INTELLIGENCE.

CONSECRATIONS OF BISHOPS OF GLOUCESTER AND GOULBURN.

The Rev. CHARLES JOHN ELLICOTT, D. D., Bishop elect of Gloucester, and the Rev. MESAC THOMAS, D. D., appointed first Bishop of the New Australian Diocese of Goulburn, were consecrated, in Canterbury Cathedral, March 25, 1863, by the Archbishop of Canterbury, the Bishops of Worcester, Sydney and Melbourne.

The Very Rev. Henry Alford, D. D., the Dean of Canterbury, preached the Sermon from St. John, x, 2.

The Rt. Rev. Dr. Ellicott is the thirty-first Bishop of Gloucester. He has Episcopal jurisdiction over Gloucestershire, parts of Somersetshire and Wiltshire. The Diocese has a population of 568,574; 1,000,503 acres; 13 deaneries; 443 benefices; 189 Curates; and 197,568 Church sittings.

The Diocese of Goulburn lies between Sydney and Melbourne. The new Diocese will embrace an extensive though thinly inhabited region, which however, like other parts of Australia, is rapidly increasing in population and wealth.

CONVOCATION : PROVINCE OF CANTERBURY.

This body met on Tuesday, May 19th, and continued in session until the 22d. The most important business before it was the Report of the Committee, appointed in February, of the Lower House, on Bishop Colenso's work. That Report on being submitted to the Upper House, the following, on motion of the Bishop of Winchester and seconded by the Bishop of Oxford, were adopted. *The Bishop of London was absent.*

We, the Archbishop and Bishops of the Province of Canterbury, in Convocation assembled, having considered the Report of the Committee of the Lower House, appointed on the address of the Lower House to examine a book entitled "*The Pentateuch and Book of Joshua critically examined*, by the Right Rev. John William Colenso, D. D., Bishop of Natal, Parts I. and II.," and now transmitted to this House by the Lower House, resolve—

1. That the said book does, in our judgment, involve errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God.

2. That this House, having reason to believe that the book in question will shortly be submitted to the judgment of an Ecclesiastical Court, decline to take further action in the matter; but that we affectionately warn those, who may not be able to read the published and convincing answers to the work which have already appeared, of its dangerous character; and

3. That these resolutions be communicated to the Lower House.

A petition was laid before the Upper House, from the County of Cornwall, for the erection of that County into a separate Diocese. After debate, the following was adopted:

Resolved, That this House has received with great interest an Address from the Clergy of the Archdeaconry of Cornwall, praying it to address her Majesty, with a view to obtaining the erection of a Bishopric for the County of Cornwall; that this House is anxious to promote the object of the petitioners, but considers that it would address her Majesty with greater effect if it knew that the wishes of the Laity of the County coincided with those of the petitioners.

A petition was presented by fifty past and present Church-Wardens in London, asking for some mode by which the Clergy and Laity may coöperate more effectually in behalf of the Church and Religion throughout the country. After discussion, the subject was dropped. A "Church Institution," composed of the wealthy "Middle Class," has already been formed. To us American Churchman, it is evident enough, that that Convocation which shall represent all the Church, "The Apostles and Elders and Brethren," (Acts xv. 23,) is the only body competent to be the exponent of the Church of England as a living working Church. She is now seeking that end by abnormal methods; while Parliament, the recognized power, is gradually becoming the last body in the world to be trusted with such high and holy functions.

The other subjects of debate, of most importance, were Foreign Chaplaincies and Clerical Training Schools. The great Universities are becoming less and less what they were originally designed to be. The debates on this subject in the Lower House were very earnest and able.

PARLIAMENTARY INTELLIGENCE.

Sir Peto's Burial Bill, authorizing Dissenters to bury their dead in Church-yards with their own ceremonies, by their own ministers, was thrown out in the Lower House, on its second reading, by a vote of 221 to 96.

A bill, authorizing Roman Catholic Clergymen to minister to Roman Catholics in prisons and gaols, passed the second reading by a vote of 152 to 122.

Lord Ebury's "Acts of Uniformity Amendment Bill," the object of which was to repeal the clause imposing on the Clergy of the Church of England the necessity of subscribing their assent to the Articles and everything that was in the Prayer-book, was thrown out, in the Upper House, on its second reading, by a vote of 90 to 50. Among those who voted *against* it, were the *Bishops* of Bath and Wells, Cashel, Chichester, Durham, Hereford, Lincoln, Oxford, Salisbury, St. Asaph, Winchester and Worcester. The Bishops voting *for* it, were the *Bishops* of Derry and Raphoe, Llandaff, London and St. David's. The Bishop of London made a very strange speech in favor of the Bill, reëchoing the sentiments of Canon Stanley's late unfortunate pamphlet. The Bishop of Oxford (long life to him) said, with his usual good sense and practical wisdom, "No member of their Lordships' House believed more firmly than himself that the strength of the Church of England was in her great liberality; that she had nothing to dread from educating to the highest point the intellect of her children, and that her faith would only stand the firmer by being interrogated most minutely and having to answer for itself; yet he should, on the other hand, deprecate a change which seemed to imply that the Church would be contented with an external conformity that was mocked by an inward unbelief." Dr. Stanley's letter to the Bishop of London, in which he proposes to do entirely away with the subscription to the Thirty-nine Articles, has greatly increased the suspicion that the learned Church historian substantially agrees with the Essayists and Dr. Colenso.

We cannot but think, that the recent prompt measures to rid the Church of such men as Rowland Williams, and Wilson, and Jowett, have a good deal more to do with this attempt to abolish doctrinal tests, than any sudden qualms of conscience. The tone and temper of these men, both in England and the United States, (and we have the genuine article here,) do not indicate any very peculiar sensitiveness in that direction. The most anomalous and mortifying thing about this whole matter in England is, that such a measure should be brought before a body composed of such elements as the British Parliament now is. In the United States, the thing will be met in another way; and the "thoughts of many hearts will be revealed."

SCOTLAND. MOVEMENT TOWARD THE CHURCH.

An effort is now making for a union of the Free Church of Scotland and the United Presbyterian Church of Great Britain. The Free Church Presbytery of Dalkeith has unanimously adopted resolutions to that effect. It is expected that the movement will gradually embrace all the non-Established Presbyterian Churches of Great Britain. Dr. McFarlane, at the meeting of the Presbytery of Dalkeith, offered a resolution, which he accompanied with a speech, closing with these words: "It is an acknowledged fact, that the aristocracy and landed proprietors of the country are fast going over to Episcopacy. The Established Church is veering in the same direction; and therefore it becomes the more necessary, that the middle and industrial classes, who form the strength of the country and the Church, should be welded and kept together by one great central Ecclesiastical power, the pulsation of which might be equally felt over the whole." The resolution was unanimously adopted, and is as follows:

"Whereas, The unity of the visible Church is enjoined by the highest authority, is conducive to its welfare and efficacy, and to the honor of its living Head; and whereas, it is the duty of every section in the Church to promote that unity upon a solid and Scriptural basis—it is humbly overtured to the ensuing General Assembly of the Free Church of Scotland, by the Free Presbytery of Dalkeith, that they take such steps as to their wisdom may seem fit, for bringing about a union into one Ecclesiastical organization of the non-Established Presbyterian Churches of this land. And the Presbytery rather hope for a favorable acceptance of this overture, because they believe that no insuperable obstacle exists to such a union being formed upon the basis of the Westminster standards; that the way has been in a good measure prepared for it by the progress of opinion and events; and that the aspects of the times render it peculiarly incumbent on the friends of Presbyterianism to form themselves into one great and united body."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The annual meeting of this Society was held at St. James' Hall, the Archbishop of Canterbury in the chair.

The Secretary read the Report of the Society, which showed that the voluntary income for the year was £93,326. The total number of missionaries connected with the Society was 488, being an increase of 36 during the last six months. A large number of these missionaries received their training at St. Augustine College, and all underwent a careful examination from the Bishop connected with the Society. The Society has now been engaged for 162 years, in endeavoring to plant the Church of Christ among our countrymen abroad, and among the heathen. From North America (1701), its operations have gradually been extended to the West Indies (1701), Australia (1795), India (1818), South Africa (1820), New-Zealand (1839), Ceylon (1840), Borneo (1849), British Columbia (1858), and Honolulu (1862). When the Society was first founded, there were probably not 20 clergymen of the Church of England in these lands. There are now congregations under the pastoral care of upwards of 3000 clergymen. The British possessions abroad extend over a surface of 9,000,000 square miles, and are the seat of 42 Bishops. In 1862 the Society's income was £93,325 (general fund £77,023; appropriated, £9725; special, £6577). The Society desires to provide this year, from its general fund, for the maintenance in whole or in part, of 488 missionaries and a large number of catechists and schoolmasters, now laboring in Australia, Bengal, Bombay, Borneo, British Columbia, Canada, Cape of Good Hope, Ceylon, Constantinople, Guiana, Labrador, Madras, Mauritius, Natal, New Brunswick, New-Zealand, New Foundland, Nova Scotia, Rupert's Land, St. Helena, Tasmania, and the West Indies; and the demands on its resources increase every year.

Many facts were stated at the Meeting, showing the great, even wonderful success of the Church under the influence of the Society. The Archbishop of Canterbury said, that 160 years since, when the Society was first instituted, there were in the territories, which then formed the colonial dependencies of this empire and America, but four ordained clergymen throughout the whole of that vast area, and that now we may reckon more than sixty bishops, and under them 3000 clergymen, with congregations reckoned by the million.

The Bishop of Sydney said of New South Wales, that during the time that he had been in the colony, he had opened eighty-six places of worship, some of which were of an expensive character. The number of clergymen had increased from forty-eight to ninety-six; the annual subscriptions of members of the Church, 130,000 in number, amounted to £10,000; a residence had been provided for the Bishop; a school had been opened for the daughters of the clergy; and a training college, which had already been productive of considerable good.

The Bishop of Montreal, speaking of the Church in Canada, said there were persons now living who could remember the time when there were but five clergymen in the whole of a country seven times larger than the area of England and Wales, whereas now there were five dioceses in the colony, with which 400 clergymen were connected.

The Bishop of Melbourne entered at some length into a description of the diocese, with which he was more immediately connected, and which was co-extensive with the whole of the colony of Victoria. The members of the Church of England in the Colony numbered 205,000 out of a population of about 540,000. There are now in the diocese sixty-one churches, the cost of which had been not less than £260,000. There had also been built forty-two parsonage-houses, the cost of which was £40,000. Of these sums, about £140,000 had been obtained from private sources.

GROWTH OF THE CHURCH IN THE COLONIES.

MELBOURNE.—The Bishop of Melbourne is now on a visit home. Before his departure from his diocese, valedictory addresses were presented to him from the clergy and laity. We subjoin the following extracts,—

"On landing, at the commencement of the year 1848, your Lordship found in this Colony only three clergymen and three churches, one of which was finished. There are now upwards of eighty parishes or ecclesiastical districts, and ninety clergymen.

besides many lay-assistants—at the present time seventy-seven churches, forty-seven parsonages, and 196 parochial schools, are either complete or in process of erection. Four Archdeaconries have been created by your Lordship, embracing all the most thickly-populated districts, the organization of which tends to improve order as well as increase vigour. Especially would we congratulate your Lordship on the success which has attended your efforts, not only in preparing the framework of our Church Assembly, but in procuring the Royal assent to the Act from which its powers are derived, and by which the clergy and laity of the diocese are enabled to co-operate effectively in regulating the affairs of the Church."

TINNEVELLY.—On the Fourth Sunday in Advent, an ordination was held in the Mission-Church of Palamcotta, Tinnevely, by the Lord Bishop of Madras, then on his first visitation to the Tinnevely Missions. Seventeen candidates, all engaged in missionary work, were admitted priests and deacons. Of these, *eleven* were natives. The Europeans ordained were: deacon—J. Stevenson, St. Augustine's College, Canterbury: priests—Revs. J. Macdonald, Cambridge; N. Howiss, J. Simmons, and W. P. Shafter, Church Missionary Institution, Islington; J. M. Strachan, St. Augustine's College, Canterbury. The Rev. Dr. Caldwell, of the Edeyengoody Mission of the S. P. G., "delivered an address, full of wise counsels, gathered from the practical experience of five-and-twenty years' mission-work in India. The ordination sermon was preached by the Rev. E. Sargent, of the *Church Missionary Society*, and was an exposition of the duties and blessedness of a Missionary's work. Several of the natives ordained have no acquaintance with English, and the congregation was mainly composed of Tamil Christians; hence the service was partly in Tamil, and, indeed, throughout, was strikingly missionary in character. There was a great gathering of Tinnevely Missionaries on the occasion; an occasion which those who were present will not soon forget a welcome testimony to all interested in the cause of God, of the progressive life and vitality of the Church of England Missions in South India."

The state of the Missionary work in Tinnevely, the most Southern Province in India, is well set forth in a Statement, signed by 13 English and 13 native Missionaries of the *Church Missionary Society* and the *Society for the Propagation of the Gospel*—lately presented to his Excellency, Sir W. Denison, Governor of Madras, when on a visit to Palamcotta. We can only give an extract from that interesting document:—

"At the end of the past year, the number of souls under our pastoral care, in connection with the various congregations in this Province, was 50,358, of whom 31,977 had been baptized, and 6514 were communicants.—The number of children in our schools, and pupils in our educational institutions, was 12,888, of whom 4096 were girls. The proportion of children of Christian parents in the schools to the entire Christian population, was over 16 per cent. The number of children and young people receiving the benefit of a superior education, and of Christian training in boarding schools, both for boys and girls, established in each district, and in the Training Institutions at Palamcotta and Sawyerpurum, was 994, of whom 467 were boys and young men, and 527 girls. Twenty-one Anglo-vernacular day schools, affording a superior education to the higher classes of the native community, have been established in various towns in the Province, the most important of which is the Anglo-vernacular school in Palamcotta, with its 183 pupils.

"The Province of Tinnevely has been divided, for ecclesiastical purposes, into seventeen districts, in which eighteen European clergymen are at present laboring, assisted by eighteen native ordained ministers, and a body of upwards of 800 catechists, readers, school-masters and school-mistresses. "One of the most pleasing and hopeful assurances we have that Christianity has really taken root in this province, consists in the liberality of the native Christians, who, though belonging in general to the poorer classes, contributed last year to the various religious and charitable associations established amongst them the sum of 16,641 rupees."

NEW AUSTRALIAN BISHOPRIC.—At a recent meeting, the Bishop of Sydney, the Metropolitan of Australia, stated that proposals have been made to the Duke of Newcastle for the formation of another Bishopric in New-South Wales. Mr. Clark Irving,

a wealthy colonist, has given £2000 towards the endowment of the new see, which is to be cut off from the northern part of the Diocese of Newcastle. Mr. Irving's original intention was to form a diocese out of the coast district, but at the request of the Bishop of Newcastle, who has undertaken to raise £2000 or £3000 towards the endowment, he has allowed his gift to have a larger object, so that the new see will include the upper districts and be called Grafton and Arnedale. With the consent of the Duke of Newcastle, the Secretary of State for the Colonies, the selection of the new bishop will be left with the Archbishop of Canterbury.

THE ANGLICAN CHAPEL SYSTEM.

It is well known to travelled Americans, that there are in almost every considerable city or place of English resort, upon the European Continent, certain English chaplaincies and the privileges of English worship. Those who have lately been abroad, have found also the ministrations and services of our own Church in Paris, in Rome and (during the winter of 1860-1) in Florence. There are over 140 of the former, of which 110 are nominally subject to the Bishop of London; the rest, principally in Spain, Italy and the Mediterranean Islands, to the Bishop of Gibraltar: while the appointment to such charge is derived in some cases from the Foreign Office,—in some, from the Colonial Church and School Society,—in some, from the congregations themselves or from their Committees. The American Chapels are canonically under the jurisdiction of the Presiding Bishop. Many efforts have heretofore been made from such points of observation as these chaplaincies afforded, to awaken, in either branch of the Church, some appreciation of their value, not only to the English and Americans in Europe, but also, where religious freedom exists, as bases of a truly Catholic influence upon the communities in which they are established; though hitherto with but little apparent result.

Now, however, the vacancy of the Bishopric of Gibraltar and the religious prospects in Italy have brought this and other closely allied considerations to the attention of the English Church: and we may begin to hope that the long neglected, yet precious opportunities in the hands of the Church, and others which might have been but for that neglect, will be recognized—not in England alone—in their true relation to the faithful work and witness of the Church.

Last February, in the Lower House of the Convocation of Canterbury, the Rev. H. Mackenzie submitted the following resolution,—which, having been warmly supported by Canon Wordsworth, the Dean of Canterbury, the Rev. Chancellor Massingberd and others, these named at least thoroughly appreciating the vast and solemn interests involved, was unanimously agreed to:—

"That a respectful representation be made to his Grace the President, asking him to appoint a Committee to consider and report in what way the Church of England may establish and retain systematic superintendence over the congregations of her members residing in those foreign parts of Christendom, with which she herself is not in communion; and, further, to inquire and report, in what way her services may be made more available than at present for the devotions of foreigners in their own language when sojourning in this country."

We await with deep interest the result, at the adjourned session of the Convocation in May.

THE BISHOP OF OXFORD AND BISHOP COLENSO.

That noble man and Bishop, the Bishop of Oxford, has addressed the following pastoral letter to his Clergy, prohibiting the Bishop of Natal from officiating in his diocese:—

Cuddesdon Palace, March 27.—Reverend and dear Brethren—You have doubtless read the letter addressed to the Bishop of Natal by nearly all the Bishops of our Church who were in reach of England. His reply announces, as you will have seen, that he is resolved to persevere in the course on which he has entered. You will not, I feel sure, think it possible for us to leave the matter here. As our expostulation has failed to lead the Bishop either to reconsider his views or to resign, as we think him bound in honesty to do, the office which was committed to him on his profession of that belief in the Holy Scriptures which he now declares himself to

have abandoned, it seems to me, and to the great majority of my brethren, to be our plain duty to guard our own dioceses from the ministry of one who is, in our judgment, disqualified from the exercise of any spiritual function in the Church of England. I therefore forbid his being suffered to minister in the Word and Sacraments within my diocese. This prohibition seems to me the more necessary, because it is his office only which gives any importance to speculations so rash and so feeble in themselves as are those of the Bishop of Natal. In all essential points they are but the repetition of old and often-answered cavils against the Word of God. It is a matter of deep thankfulness to me to believe, that there is no leaven of this unbelief to be found among us. But, my beloved brethren, let us not rest contented with this mere immunity from error. Rather let the sight of a brother so misled humble and warn us. Let us all learn to esteem more highly God's blessed Word, to guide our lives more closely by its teaching, to receive more reverently its truths, and to build our hopes more entirely on its promises. So shall this, as so many former assaults of the enemy upon the Faith have done, lead, through the abounding mercy of our God, to the exaltation of His truth, and the advancement of His glory.—I remain, your faithful friend and brother,—S. OXON.

Bishop Colenso seems to have lost all the respect which once appertained to himself or his office. His shallow learning, his silly criticisms, his petty self-conceit, plunge him deeper and deeper into the mire, every step he goes. Thus, the Bishop of Manchester having used, or been reported to have used pretty strong language on verbal inspiration, Bishop Colenso publicly attacks him, and says; the Bible cannot be the Word of God; because the Bible says, Lev. xi. 6, the "hare cheweth the cud;" whereas, Bishop Colenso says, the hare does not chew the cud; therefore, &c., Q. E. D. On this point, a writer, in one of the papers, takes up this petty, nibbling criticism of Bishop C., and shows, clearly enough, that there are two subjects which the Bishop would do well to study; one is, Hebrew; the other, Natural Science.

At a late meeting of the St. George's branch of the English Church Union, a conversation arose as to the expediency of moving the Central Board to take action in the matter of the Rev. J. B. McCaul's suggestion, that the second part of Bishop Colenso's attack on the Pentateuch, *was not really written by the Bishop himself*. It was observed, that while the first part of the work betrayed, on almost every page the Bishop's ignorance of Hebrew, the second rested almost exclusively on his claim to an intimate and scholarly acquaintance with that language. It was suggested, that this assertion of the double authorship having been publicly made, and not as yet contradicted, it would come fairly within the province of the English Church Union, to formally request of Dr. Colenso, either a denial or an admission of its truth, and that the Society would thus be doing good service. After some question as to the power of the Society to take such a course, the subject dropped for the present.

CONTINENTAL INTELLIGENCE.

The principal items of religious or ecclesiastical interest in this field are, of late, comprised under the closely allied heads of FRENCH GALLICANISM, ITALIAN REFORM, and the ANGLICAN CHAPEL SYSTEM.

FRENCH GALLICANISM.

Of the *Union Chrétienne*, which is, virtually the organ of the arising Gallican element in the French Church, mention has been made in a preceding article. The following passages, taken from the issue of April 12th, and which close an article upon the present tendency of the Anglican, towards re-communion with the Russo-Greek Church, will give our readers the Abbé Guettée's testimony to the faith which animates this Journal, to which we hope hereafter to be more largely indebted.

"The *Guardian* is right in saying, that Gallicanism is not dead in France. The Ultramontane party has seized, it is true, upon official positions; it makes a great deal of noise, to give itself importance in the eyes of those who judge things superficially; but an attentive examination, below the surface, brings the conviction,

that the excesses of Romanism have formed, in the bosom of the Church of France, a powerful party, which is no longer contented with the degenerate Gallicanism of the age of Louis XIV; which mounts higher; which fears not to go to the source, and to go beyond whatever ages, to find, once more, their true Fathers in the Faith. At an opportunity given, a strong, an irresistible movement towards reform will agitate the Church of France; which will then furnish numerous elements of a truly Catholic, not Roman Church."

Another phase which the *Union Chrétienne* would have for us, at this time, is thus spoken of by a correspondent of our own Ministry: "Any one who desires a full idea of the Russo-Greek Church must consult the pages of this work. It is a *Union*, indeed, which should encourage all Christians, when two priests, one Latin and the other Greek, unite to uphold Nicene Christianity, and to invite all Christians to unite on that basis."

The spirit with which the labors of this Journal are received at the East has been illustrated by a remarkable document, addressed to its Editors by the "Synod of the Ecumenical throne," at Constantinople, which deserves record in this connection.

"Joachim, by the grace of God Archbishop of Constantinople, New Rome, and Ecumenical Patriarch:

Most reverend Arch-Priest Joseph Wassilieff, most pious and honourable Abbé Guetée, whose learning is so widely useful, and who represent the editors' staff of *L'Union Chrétienne*, our well-beloved and valued sons in the Lord:

The grace, the peace, and the mercy of our Lord Jesus Christ be with you.

We are not ignorant, well-beloved sons, of the courageous and useful works of the editors of *L'Union*, for the integrity of the faith of Christ: on the contrary, we have long praised it, and bestowed our blessing upon it, when we received with joy the delightful letter of your piety, together with the precious collection of your journal. Thus, having more perfectly conceived your aim, we rendered thanks to God, "Who willeth that all should be in union, and giveth mighty words to them that preach it." We regard, indeed, as the work of God, not only a salutary thought, which has inspired a labour so useful to the body of the Church, but also the perfect concord which exists between you, and which enables you to labour as brothers in Jesus Christ. The meritorious end which you pursue with sincerity, the legitimate means which you employ, the sure guides which you follow, the solid bases on which you lean, the marvellous sweetness of your words, which enters the ears not as the clap of thunder, but as the light breeze which gently penetrates souls. It is thus that your words are worthy of the God, Whose cause they assert; and Whose service finds its perfection, not by vehement speech, but by sweetness. You will receive, without doubt, well-beloved sons, the recompense from God, of the pious works which you have undertaken for so holy a cause.

As to our Orthodox Church of the East, she has always grieved for the alienation of her Western sisters, once so venerable; and more especially ancient Rome. Yet she consoles herself by consciousness of her innocence, for she did not provoke at first, any more than since she has perpetuated or strengthened, the division. Nay she has never ceased to offer with tears, fervent prayers to her God and Saviour, who maketh of two one, breaking down the middle wall of separation between them, that He may bring all Churches into one unity, giving them sameness of Faith and the communion of the Holy Ghost. And that she may cause Him to hear her, she shows Him the marks of her martyrdom, and the wounds which she has, through so many ages, received, on account of her Catholic Orthodoxy, from those who envy her, who trouble her tranquillity and her peaceful life in Jesus Christ.

For these causes: Our Humility and the Holy Synod of Most Holy Metropolitans, our brothers and co-adjutors in the Holy Ghost, having been informed, especially by your letter, of the divine zeal which inflames you for the desired union of the Churches, are filled with spiritual joy; we crown your holy work with the most just praises, we pour forth for you the most ardent prayers, and we bestow on you with our whole heart, on you and on your fellow-labourers, our fullest benediction, Patriarchal and Synodal. And as we have seen with joy, in the letter of Your Piety, one Western and one Eastern priest united in the same love for the truth, joining their names as brethren, so may we, one day, by the grace of that God,

Whose judgment and mercies are infinite, behold the sister Churches of East and West embracing each other with sincerity and truth, in the unity of the Spirit, in the bond of peace, to the end that we may be one body, and only one, in Jesus Christ, to the glory of the Father, the Son, and the Holy Ghost, the most Holy and undivided Trinity.

His grace and benediction be with you.

Indictum the 5th, August 23rd, 1862

The Archbishop of Constantinople, who blesseth you in Jesus Christ; Paisius, Metropolitan of Cesarea, who blesseth you in Jesus Christ; Paisius of Ephesus; Methodius, Vicar-General of Carpathos; Stephen, Metropolitan of Laressa; Sophronines of Arta; Chrysanthus of Smyrna; Meleteus of Mitylene; Dorotheus of Demetrias; Dionysius of Melenia; Melesius of Rhascoprescene; Anthemus of Belgrade; Agapeus of Grebenna, who, &c."

ITALIAN REFORM.

To this subject an Article having been specially devoted in this Number, there is less left to be said in this place. The Programme of a new Journal, about to be published at Naples, should however here be cited at large, not only on account of its own interest and importance, but because it so clearly sums up the results of the past, and sets forth the precise attitude in which the Primitive Reform party may be regarded as now standing.

LA CHIESA E L'ITALIA—THE CHURCH AND ITALY.

The question of the temporal dominion of the Popes already draws towards its termination—since the public conscience now holds, that in right, if not in fact, Rome is the capitol of Italy.

But, on reaching the capitol, shall we be certain that the Papacy will reconcile itself with Italy? Here is the problem that is pre-occupying the minds of political and religious thinkers.

During the last three years, the conduct of the Church of Rome in regard to this question has deeply wounded the conscience of the Italians: it has produced an indifference in the matter of religion that is but little removed from Infidelity.—When the Pope declared the temporal sovereignty necessary to the liberty of the Church, the Italians protested against the fatal *non possumus*, by proclaiming their national unity.

This protest was, in fact, a solemn declaration of their not believing in him whom they have judged fallible in his pretensions.

This state of things is the more dangerous for a nation that wishes to constitute itself on the basis of liberal institutions; for there is no liberty without conscientious observance of the Laws, and there is no conscientious observance of the Laws, without faith in revealed dogmas—both doctrinal and practical—as the true basis of all civilization.

It is important then to revive faith in the heart of the Italians, who find themselves at variance with the head of their Church. But the initiative is not to be hoped for from the Papacy itself, which would thus find itself in contradiction with what it has hitherto affirmed.

On the other hand, we ought not to delude ourselves with respect to our situation. In a Free State, as it were by free trade, are introduced religious teachings from beyond sea and across the Alps—without fear of the Index or of the Inquisition—and these teachings, ever more and more weakening the Papal authority, are contributing to render many Italians directly adverse to the Church of Rome, whilst very many remain in religious indifference.

One great means for reviving faith is the *free examination* and *free discussion* of the religious questions that, for four centuries, have torn in pieces the Church of Jesus Christ. Thus, we may hope, will be created a desire to know on which side stands the right or the wrong, whilst in the conflict of opinions will be experienced the need of approaching each other for mutual understanding—and of substituting positive faith for negation—vitality for indifference.

"La Chiesa e l'Italia," opens in its columns this free discussion, with the hope of thus helping to recall to "one fold under one Shepherd," half Christendom, di-

vided for four ages, and of rendering sincerely Christian a vast number of Catholics, who do not practically believe the faith they affirm with their lips. We shall fairly set forth opinions, from whatever quarter they may reach us, and frankly pronounce our opinion, without respect of persons.

The *Observateur Catholique* (of which, by the way, the Abbé Guettée is also the chief editor) furnishes these interesting paragraphs:

"We have received a brochure written in Italian and published in Turin, 'Sulle piccole usurpazioni della Corte di Roma e loro conseguenze.' It discusses the right of each Church to choose and to establish its own liturgy, a right which we have defended, and which we shall always defend," etc. * * * * *

"There are, at this moment, more than forty Sees vacant in the Kingdom of Italy; of this number are those of Milan and Turin. The blind obstinacy of the Court of Rome, in refusing to name the successors to those Sees, and the numerous inconveniences which result from this state of things pre-occupy, the intelligent men of Italy; and several projects have been proposed to remedy them. One of these is set forth at length in a brochure, which is about to appear; in which the king is counselled to make an ecclesiastical *coup d'état*, like that of Henry VIII. of England. But every friend of religious liberty deprecates political interference, above all things. A remarkable religious movement is now taking place; it is important only, that it be not embarrassed."

The Passagliani seem about to become more organic. Passaglia himself, who now represents, in the Italian Parliament, "the little borough of Montecchio, in the Province of Reggio," in Modena—has lately instituted a General Ecclesiastical Society, which he proposes shall embrace all former local and other efforts, in the cause of the liberal priests and of Italy, as against the Papal temporal power, and which shall act through petitions and through public opinion, influenced and enlightened by agitation, newspapers, pamphlets, &c. But, since no doctrinal divergence from the tenets of Rome are to be permitted, it is impossible that these advocates of what is called a "*Neo-Catholic Italian Church*," should include among their number the Primitive reformers.

There is a little farce of reform in the Government going on at Rome; the penal code being "under consideration with a view to its improvement,"—the postal system being "under consideration with a view to reform!"

Gavazzi has established a paper, to rival like the *Mediatore* and *La Buona Novella*; and to be his organ. It was to be called *La Speranza d'Italia*. In very natural connection with this fact, it is stated that "a combination has been formed at Florence to oust the Evangelicals of every name from their locales next May, (i. e. May 1863,) and to prevent their obtaining any halls in which to worship."

TEMPORAL POWER OF THE POPE IN DANGER IN ITALY. FATHER PASSAGLIA.

Events are showing that even in Rome itself, that monstrous evil of the Papacy, its doctrine of "the Two Swords," is about to be lost, notwithstanding all the "infallible Decrees of Councils and "Allocutions" of Popes. "Father" Passaglia, a few years ago, was regarded, together with Perrone, as the most talented member of the Order of the Jesuits, and the most eminent Theologian of Italy. His works were circulated and admired throughout the Roman Catholic Church. He was specially chosen by the Pope, some years ago, to vindicate scientifically the newly defined dogma of the Immaculate Conception, and it is admitted by Protestant critics, that the author has shown eminent skill in adducing all the arguments in favor of his case, and in presenting them in the best possible light. He published, besides, an extensive work on the doctrine of "The Christian Church," a new edition of the celebrated work of Petavius on the History of Doctrines, and several smaller works. It created, therefore, no little surprise, when it was ascertained, that even this staunch defender of the Church could not resist the conviction which is now spreading rapidly in Italy, that the Roman Church needs a thorough reformation. Some time ago, he found that his views had become so different from those prevailing among the Jesuits, that his connection with the Order was broken off. But he retained his place as Professor in the Roman University. In a late

pamphlet he says: "If time was, when the condition of society required the adjunction of Temporal and Civil to the Spiritual Power of the Sovereign Pontiff, now and henceforth the conditions of public and private affairs are so changed that the Sovereign Pontiff should desire to see the sceptre of the keys and the tiara of the Priesthood separated from the diadem of Royalty." This pamphlet, '*Pro Causa Italica*,' has been condemned, and the author has thought it necessary to leave Rome.

The figment of the Spiritual Supremacy will be sure to follow, and the untenable claim to being the successors of Peter, on the part of the Romish Bishops, will also be given up. With these and other accretions of Romanism thrown off, a return to Primitive purity may be anticipated, and the vast power for good, still possessed by the Roman Church, may be turned to good account.

In connection with the above it ought to be added, that the two ablest Philosophers of Modern Italy, Gioberti and Rosmini, have advocated such political and social changes as would destroy the Temporal Power of the Pope. Both are Romish writers, yet the works of both have been placed in the *Index Expurgatorius*. Brownson's favorable review of Gioberti's *Philosophy of Religion*, in his late Quarterly, is especially distasteful to the Romanists in this country.

As an offset to all this, however, the activity of the Ultramontane party was never greater. The expulsion of the Archbishop from Naples, the banishment of the Jesuits, the confiscation of Convents and Monasteries, &c., have driven into and all over Middle and Southern Europe these emissaries of the Pope, who are filled with rage, and are seeking continually opportunities to retrieve their fortunes. It is remarkable, that in Perugia, memorable for the Romish slaughter with which the name of the Nuncio Bedini is associated, eighteen convents of Dominicans, Augustinians, Cistercians and other orders, have been suppressed.

There is another fact worth noting. The well-known pervert, Dr. Manning, has lately been delivering a course of Lectures; in which he examined the present position of the Romish See. He admitted that Rome is in danger of relapsing into Paganism, and showed that this had been predicted by Romish writers. He quotes the Jesuit Erbermann, who says, "we all confess with Bellarmine, that the Roman people, a little before the end of the world, will return to Paganism and drive out the Roman Pontiff."

Look at this startling confession of the Romanists; look at the waning condition of Papacy in Central and South America; and then look at the rapid strides and glorious prospects of the Reformed Church of England all over the world.

SOURCE OF THE NILE.

Sir ROBERT I. MURCHISON publishes a letter in the *London Times*, from Capt. Speke, in which it appears that the true source of the Nile is at last discovered. Messrs. Grant and Speke started from Zanzibar, Sept. 25th, 1860, for the interior, with seventy men, nearly all Africans, who have been reduced, by sickness, &c., to seventeen. They have ascertained that the source of the Nile is a Lake, which they have named Lake Victoria Nyanza, and which they profess to have circumnavigated and found quite extensive, being about 150 miles long and of equal width at the Southern end. The southernmost limit of the Lake is said to be 4° South of the equator, and its outlet nearly under that line. This centre of Africa is mountainous, one mountain attaining the height of 10,000 feet, abounding in Lakes, which are the sources of the great Rivers, the Nile, the Niger and the Shire, which flow in different directions, to the South-East, the West and the North. At Khartum, 15° 37' North latitude, the two main branches of the Nile, the Bahr-el-Abiad, (White River,) and the Bahr-el-Azrek, (the Blue River,) meet and form the Nile; which flows 1,500 miles, without a tributary, into the Mediterranean. The sources of the Blue Nile have previously been ascertained to be in ten degrees North Latitude: but, until now, the sources of the main branch of the Nile have been lost in obscurity. Sir Robert Murchison says of the discovery, that "it is the most remarkable geographical feat of our age, and is indeed an achievement of which all our countrymen may well be proud."